

77183

The Vedanta Kesari

VOLUME XXXII



NUMBER 5

SEPTEMBER, 1945

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PEARLS OF WISDOM

नृणां संहरं संहरेन्द्रियचयं संहृत्य सर्वाः क्रियाः
चेतः संहरं संहरान्यधिपणां स्वादप्यनुस्त्वं भव ।
अन्तः सम्प्रविशात्प्रमथामनि मनागासादिते तत्पदे
सर्वाज्ञानकपाटपाटनपटु भावः स्थिरः स्थास्यति ॥

Curtail your desire, check the senses, suppress all activities, control the reins of the mind, curb all alien thoughts and be subtler than the ether. Retreat from the exterior and enter into the sanctuary of the Supreme Self within. When you have attained that state, even to a small degree, that illumination which breaks open the door of teeming ignorance that bars you, you shall become firmly established in yourself.

—Bodhasara.

For this nativity of God wants, and He must have, a vacant, free and unencumbered mind wherein is nothing but Himself alone, which waits for naught and nobody but Him. Kill thy activities and still thy faculties if thou would'st realize this birth in thee. None can attain this birth unless he can withdraw his mind entirely from things. When thou hast emptied thyself entirely of thine own self and of all things and every sort of selfishness and abandoned thyself to God in perfect faith and complete amity, then everything that is born in thee or that enters into thee, external or internal, joyful or sorrowful, sour or sweet, is no longer thine own at all, but altogether thy God's.

—Meister Eckhart

FOUNDATIONS OF PEACE

Labour not for the meat that perisheth, but that which endureth unto life everlasting.—St. John vi, 27.

The great martial storm has subsided. A sense of thankful relief and joy spreads over mankind in every latitude like the glow of a long-awaited winter dawn over a dark, denuded landscape. Anxious eyes are set on the horizon to sight the divine orb heralding the warmth of peace and the light of wisdom. There is speculation everywhere. Every heart throbs with expectation. Plans are projected by the best brains to put off the recurrence of a similar malady to an unconscionable future, if not to banish it altogether. An elemental craving for co-operation and prosperity is felt by everyone including the victor, and the victim. What avenue shall they explore to approach that much-wished-for consummation?

The daily press features from day to day one or the other of the schemes which economic, political, and military experts conceive to compel order and concord among the sectionalized humanity. It is not our task here to criticize them or offer counter-proposals. Ours is only to indicate a broad principle, imperative for the smooth and profitable working of any ameliorative plan. Any scheme working outside the frame of that principle holds no antidote to eliminate the fatal toxin produced in the functioning of a system and which inevitably leads to the chronic malady of war. Without anchoring our lives on the Rock of Ages it is impossible to discover or appreciate that vital principle of peace and progress.

Modern science, whose latest achievement of pride is the atomic bomb, the most destructive missile yet known to legend and history, can impress on us the need of peace and its means, only negatively. With ordinary intellectual honesty we can see that so long as science maintains strictly mechanical interpretations of all the processes or living things,

denying a noumenon, [and making of mind merely a useless by-product of organic evolution, it is merely dishonesty to pretend that modern science is not in irreconcilable conflict with the science of the Self or God. For the science of the self can never believe with the science of matter the once-for-allness and finality of sense experience direct, or mediated through instruments. Patient thinking, to which science is ever wedded can be trusted always, and we may hope that in the end it will repair its own mistakes. It may then find inadequate the common-sense apprehensions reaching the mind from outer objectives, and may search and discover by paying careful attention to the conscious essence of man, the spiritual core, shedding the assumptions and prejudices attendant on onesided observations. Then the scientist may say with the philosopher: 'There is nothing more real than what comes in religion... A man who demands a reality more solid than that of the religious consciousness, seeks he does not know what.' (F. H. Bradley: *Appearance and Reality*) p. 449.

How are we to save ourselves from the violence, cunning, cruelty, and deceit of war? Is it within the power of any individual being or nation to expurge envy, greed, and unlawful ambition for ever from the hearts of men unborn? Can we ever credit the average man with the courage, sincerity, self-denial, loyalty to the ideal, and an untiring reaching out from the good to the better? These and similar other questions are sure to be met by bare denials from all sides. Yet the best in religion never denies the probability of permanent peace when the conditions are fulfilled. And if these violent convulsions of unprecedented calamity have not rudely shaken each one of us out of the slumber of self-forgetfulness, it is matter for gravest pity. The responsibility for abiding peace lies

heavily not only on war-lords and rulers of men, but on each and every individual, however insignificant and ineffective he or she might consider himself or herself to be. Are we ready to see the visible world with new eyes? Are we ready to liquidate everything else to redeem peace? The tremendous power—social, psychological, national, and economical—called up by six years of war has taught us what great effort and sacrifice was wrung from one and all; is it possible to imagine that perpetual peace can be got by anything less than this tremendous energy? Much more energy would certainly be in demand. If we are ready to mobilize that power for goodness, that force of love, we may hope for peace. The highest demands on the energies of heart and will and mind are continually made by such a superb claim. If war demands unquestioning sacrifice, peace calls for self-denial of a more vigilant and protracted type to ensure any degree of permanence for it. This is the time for a purity crusade to harbinger peace.

Peace can be abiding only when man has learned to love not only his neighbour, but even the remotest being as his own self. Universal brotherhood—we are likely to be laughed at even by a boy when we make a solemn plea for that tritest of cants ever canted in this canting world—yet emphatically and certainly there is no other foundation for peace. Bent on anything less than this, man can never establish harmony among individuals and national groups. Our superficial mutual self-interest alone cannot pave the way to the brotherhood of man; that is why that word has become an offensive platitude. By an inward renewal of the life of each man and by a total surrender and change in the direction of our will and conduct to a conviction that is burnt into our minds only can we redeem the word 'brotherhood' from the opprobrium to which it has sunk. None can deny that the word represents our greatest need phraseologically disguised as a moral aspiration.

Through love, not hate,
All that is grand in nature or in art
Sprang into being. He who would build sublime
And lasting works, to stand the test of time,
Must inspiration draw from his full heart.
And he who loveth widely, well and much,
The secret holds of the true master touch.

Yes, the secret, as the poet avers, of universal brotherhood, goodwill and abiding peace lies in active love of which all other virtues are but an ordering. The man who can centre his thoughts and hopes on something higher than the clamours of the animal can find and transmit peace. The essence of love is going out of oneself, shifting the centre of our lives outside the merely self-regarding sphere. The process is necessarily slow; and that is the reason we have said the crusade for peace calls for greater preparation. As long as the majority of men love nothing more than their own physical appetites, comforts, possessions, places, ranks and recognition we cannot find anything to capitalize the major project of universal brotherhood. A frank recognition of this fact is the first step religion presents to our attention.

Easy communication and consequent shuffling of culturally divergent races have facilitated increased imitation, often, of lower traits of life and all are made alike in craving and outlook. To add to this a standardized education and the power of mass suggestion radiated through the press and screen robbed the modern man of personality, character, and independent thought. We have forgotten the truth of the saying: 'Individual is the base and apex of the universe.' Hence in the moral sphere there is a chaotic fragmentation of character. Rich in mechanism and poor in purpose, the products of a superficial culture, armed with dangerous knowledge, rise to high office to direct the destinies of the regimented masses, coarse, brutal, unstable, and blindly miserable, who in turn supply the vacancy by the same law in mathematical precision. Naturally the states caught up between these two forces shall have to spend all energy and resources in preserving

law and order through never-ending legislation than by all-cleansing education. Unless this vicious circle is broken there is no peace, no stemming of the tide of rebarbarization.

'No amount of oughtness' said Hegel, 'can take the place of one isness.' What we do now is tremendously more important than what we ideally conceive for the future. Let a thousand men dowered with intellectual insight and transcendental power born of purity of character and implacable and boundless love that has split and consumed their hard ego-shell, stand out above the common stream and let the powers that be become a willing instrument in their hands, humanity shall immediately find that the incubus of misery and destruction has rolled off its breast. If that is ever to happen 'not only must we begin as little children, but we must retain the submissiveness and docility of a childlike mind all through our subsequent progress'. God, the Spiritual Reality, is the integer that gives value to all the zeroes that follow. Only with a teachable mind that naturally turns to Him like a heliotropic creeper we may expect to prepare for that coveted state. When God is accepted as the summit of values universal self-hood or brotherhood follow as a corollary. Then and then only, as a modern writer points out, the atomic hardness of our ego be fused into a unity of all in and through God.

What A. E. Taylor said many years ago in his Gifford Lectures is a general truth for all time. 'The Education of mankind in recognition of the numinous should, by all analogy, be as slow and hard a business as their training in the discernment of beauty, and we must anticipate that, in both cases, the training would only advance *pari passu* with, and in close dependence on, the general mental development of man.' Does this again land us in a vicious circle? It need not, if we can give a new orientation to our education. 'The problem is how to combine rightly two characteristics; both of which are distinctive of gracious and unspoiled childhood, humility and the spirit of fresh and fearless adventure;

we should, like the best and most attractive kind of boy, be at once receptive and eager—'receptive without servility and eager without presumption and waywardness'. Thus if we can combine humility and docility, which pure religion demands through the call of the *Sastra*, the received knowledge, eagerness and adventurousness, which sound science demands, we may save ourselves from worldliness and superstition that sow the seeds of strife and misery in the hearts of men.

The solid foundations of peace ever lie in the individual who, by his imitative and educational absorption of a few much needed ideas tested and testified to by the lives of godmen like Buddha and Christ, Chaitanya and Ramakrishna, is determined to live a life that lifts him up to the full stature of his personality. And if good can outstrip the speed of evil by contagion then the benign dawn of peace and brotherhood will bless our world. Let us then recognize that the inner man has an incommensurably greater value than all his possessions, and let us cease to judge the modern civilization by the goods it produces but by the souls it makes.

The children of God alone can save a civilization that is almost sick to death of its own surfeit. All the great religions supply a superb mind-training system which lies rusting for want of men to use it and become strong in the strength of goodness. Do we admire these treasures bequeathed by the sages who had no axe to grind; do we teach our children to admire them? Do we apply to ourselves and to the society we belong the power of a constructive criticism? Why have the civilizing regulations lost its power upon us? Why have we failed to submit our mind to right conditions? Because we have lost the capacity for admiration, the quality of reverence and the taste for the superior good. The Chinese philosopher said: 'The moral character of those in high position is the breeze, the character of those below is the grass. When the grass has the breeze upon

it, it bends.' Today the breeze seems to have stopped to blow, and we have to pray for it, for our civilization stands or falls by the character of men it pushes up to leadership. Let us put ourselves aright before we put others aright, let us not be in a hurry, and

above all let us not be intent on mean advantages. We shall then contribute our mite for universal peace.

Oh, let us not be weary in well doing,
For in due season we shall surely reap.

DREAMLESS SLEEP (SUSHUPTI) IN THE VEDANTA

By Diwan Bahadur T. Bhujanga Rao, M.A., B.L.

So far as the Acharyas Ramanuja and Madhwa are concerned, there is little difficulty in understanding their position in regard to the phenomenon of dreamless sleep or *sushupti*. The subject is treated in Sutras 7 to 9 of the 2nd Pada of the 3rd Adhyaya of the *Brahma-Sutras*. Ramanuja's commentary on those Sutras shows that the Jiva "finds a resting place in the highest Atma" during *sushupti*; that the Jiva's "instruments of knowledge and action are tired" and further he is "incapable of perception and enjoyment" during dreamless sleep; and that after sleep, "being refreshed he rises again for new enjoyment" under the influence of his Karma from the bondage of which, unlike the Mukta, he is not released. (See V. K. Ramanujachari's translation of the *Sree Bhashya*, Vol. II, pages 661 to 664). Madhwacharya takes a similar view. He states that "in Him (the Lord) the sleeping of the Jiva takes place": that the Lord is "the cause of all states" of the Jiva, and that the Lord "wakes the Jiva from sleep". (See pages 186 and 187 of Subba Rao's translation of Madhwa's *Sutra Bhashya*). Baladeva, who belongs to the school of Madhwacharya, writes thus with reference to the Jiva's entering into Brahman during *sushupti*: "When a Jiva enters into Brahman, he enters like a jar full of salt water, with covered mouth, plunged into the Ganges. When he awakens from sleep, it is the same jar, taken out of the river with the same water in it." (See pages 463 to 468 of Srisa

Chandra Vasu Vidyarnava's Translation published by the Panini Office.)

According to both the above Acharyas, the Paramatman is Saguna and there is a real difference between the Jiva and Brahman, Sankara, however, posits a Nirguna Brahman, who under certain conditions may appear as Saguna Brahman, and also declares the essential identity of the Jiva with Brahman. While Ramanuja and Madhwa refer to the Anandamaya Atma as the Lord himself. Sankara says that the Anandamaya Atma is the Jiva in the Anandamaya Kosa or the causal body. Owing to this difference of view, Sankara's treatment of *sushupti* is slightly different from the expositions of Ramanuja and Madhwa. Some of Sankara's statements may seem at first sight to be mutually contradictory; and further, in the opinion of the present writer, Sankara's statements, especially as regards the Anandamaya Kosa and the bliss enjoyed by the Jiva during *sushupti*, have been in some quarters misunderstood. It is the object of this article to state the present writer's conclusions in regard to Sankara's views.

Sankara deals with the subject of *sushupti*, not only in his commentary on Sutras 7 to 9 of the 2nd Pada of Adhyaya III of the *Brahma Sutras*, but also in various other places in his commentary on the *Brahma Sutras* and also in several places in his commentaries on the Upanishads. It is therefore best to state his position briefly with refer-

ence to the original texts of the Upanishads as well of his own statements in the several commentaries. It seems to the present writer that Sankara's teaching may be conveniently grouped under some heads.

*The cause of sleep is the need for rest
on the part of the Jiva*

In the *Chandogya Upanishad*, VI, 8, 2, it is said:—"Just as a bird tied by a string (to the hand of the bird-catcher) having flown in various directions, and finding no resting place elsewhere, settles down at the place to which it is fastened (the hand to which it is bound), so also, the mind, my dear, flying in various directions and finding no resting place elsewhere, settles down at Prana; because, my dear, the mind is fastened to Prana". Sankara in his commentary says that by the "mind" is meant the Jiva and by the "Prana" is meant the Supreme Being. The *Brihadaranyaka Upanishad* (IV, 3, 19) says:—"As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest (where it has rest), so does this infinite being run for this state (of sleep)." In his commentary Sankara says, "The Jiva, connected with the results of action done by the contact of the body and organs in the waking and dream states, is fatigued, and enters his own nest or abode". See also *Prasna-Upanishad*, IV, 7.

*General quiescence of the subtle and gross
bodies, the pranas alone acting, is
the ordinary feature of
deep sleep*

The *Mandukyopanishad*, Verse 5, defines *sushupti* (deep sleep) thus.—*Yatra supto na kanchana kamam kamayate na kanchana swapnam pasyati tat sushuptam*. This means, "That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream." In other words, the sense-organs, the mind, and the intellect, constituting the subtle-body, as well as the physical body, are generally at rest. But, as the *Vedantasara* puts it, the subtle body (Linga Sarira or Sookshma Sarira) has, as one of its component parts, the five-fold

Prana or vital force. This part of the subtle body is, however, active during deep sleep, and acting through the gross body, keeps both the bodies alive. In the fourth *Prasna* of the *Prasna-Upanishad*, verse 3, it is stated that, while the organs are at rest, "the fires of the vital airs are awake in this town (body)". See also *Brihadaranyaka*, IV, 3, 12 which states that even during the dream state the Jiva keeps the unclean nest of the body alive with the help of the vital force. In explaining I, 3, 8 of the *Brahma Sutras*, which is based on *Chandogya* VII, 2, 3, 1, Sankara refers to the vital air remaining awake during sleep.

In the *Yoga Sastra* of Patanjali, Sutra 10, it is stated that even sleep is a *vritti* (modification or peculiar condition) of the Chitta (mind-stuff). But since quiescence is also a state and since further the mind-stuff exists in a seminal condition during sleep ready to sprout up again, there appears to be no conflict between the *Yoga Sastra* and the *Vedanta*.

*Upadhi of the causal body or Anandamaya
Kosa during deep sleep*

During deep sleep, on account of the quiescence of the subtle body, there is no cognisance of objects. In fact there is no duality or subject-object relationship. Yet it is not true that during sleep the Atman has no Upadhi or limiting adjunct. The Upadhi exists in the form of the causal body which is also called Anandamayakosa. The nature or function of this Upadhi is the causation of the ignorance or Avidya associated with the Jiva. Referring to this Upadhi, Sadananda (of the school of Sankara) says in his *Vedantasara* that it is known as the causal body on account of its being the cause of egoism etc., the *samskara* or impression of egoism being latent during deep sleep but becoming active after the sleep is over; and that the Upadhi is called the Anandamaya Kosa as it is full of bliss and covers the soul like a sheath.

Now, with reference to this Anandamaya Kosa, Sankara, in his commentary on the 5th Anuvaka of Anandavalli of the

Taitareeya Upanishad, says that the Kosa is a product (Vikara) of Ananda, just as the Annamaya Kosa is produced out of food; that it lies within the Vignanamaya Kosa, (intellect sheath); and that, working in association with the Manomaya and Vignanamaya Kosas, the Anandamaya Kosa produces the sensations of bliss, love, delight and joy felt during the dreaming and waking states. The unconditioned Atman is its tail or support, that is to say, the ultimate basic reality underlying all duality which Avidya has set up.

It should not be assumed that, because the name of Avidya is given to the Anandamaya Kosa, Sankara treats it as an abstract quality. The present writer thinks that, in the view of Sankara, it is a body of the Jiva capable of functioning like the Annamaya and other bodies of the Jiva. In his commentary on the 5th Anuvaka of Anandavalli in the *Taitareeya Upanishad*, Sankara says:—*Priyadi vasana nirvartitopi atma anandamayo vignanamayasritah swapna Upalabhyate*. The late Mr. Mahadeva Sastri, in his translation of Sankara's commentary on the *Taitareeya Upanishad* translates the passage thus: "And, indeed, the Anandamaya made up of the Vasanas (latest impressions) of love and other forms of happiness, presents itself to consciousness in Swapna (dream) in association with the Vignanamaya." He thus translates "Nirvartita" as "made up of". Professor Apte in his Practical Sanskrit-English Dictionary says that "Nirvartana" means "accomplishment, completion or execution." So it is possible to translate "Nirvartita" as meaning "bringing about, revealing, or exhibiting." But even then the passage would show that the Anandamaya Kosa is not an abstract quality but a positive something. In fact, in the *Taitareeya Upanishad*, the Vignanamaya Kosa is treated as being the vehicle of the Jiva in his aspect of "doer or agent," while the Anandamaya Kosa is treated as the vehicle of the Jiva in his aspect of "enjoyer". So it is possible in one sense to conceive of the Anandamaya Kosa as

the innermost recess of the Vignanamaya Kosa, namely, that recess in which the purest of the Vasanas, such as bliss, joy, delight and love, abide. In Sankara's view the Anandamaya Kosa seems to be a material or *bhautika* vesture of the Jiva, though consisting of the subtlest matter.

Absence of evil during deep sleep

As the Anandamaya Kosa takes in only the purest Vasanas, it follows that the Jiva, when having only that Kosa as his vehicle or vesture, must be free from evil and impure Vasanas: The Chandogya, VIII, 6, 3 says of the man in sound sleep: "Him no evil touches". The reason for this is that the Jiva no longer is attached to the objects of sense. In the *Brihadaranyaka*, IV, 3, 15, it is stated that even in the dream state no evil touches the Jiva, because the Jiva then is unattached (Asanga). In his commentary on the above verse Sankara says that the self has no activity in dreams because "activity proceeds from the contact of the body and organs and that contact (during the dreamy state) is non-existent for the self, for this infinite being (self) is unattached." (Swami Madhavananda's Translation).

Negative bliss

In the *Mandukya Upanishad*, verse 5, it is said that in deep sleep the Jiva (referred to as *Pragna* is Ananda-Bhuk, the experiencer of bliss. In his commentary on the above verse Sankara takes a negative view of this bliss, apparently for fear that it may be confounded with the Bliss Infinite (Nirupadhika Bliss) of the Atman who is Bliss Himself. He states, with reference to deep sleep: "The mind is free from the miseries of the efforts made on account of the states of the mind being involved in the relationship of subject and object; therefore it is called the Anandamaya, that is, endowed with an abundance of bliss. But this is not bliss itself; because it is not Bliss Infinite. In common parlance one, free from efforts, is called happy and an enjoyer of bliss. As the *Pragna* enjoys this state of deep sleep which is entirely free from all efforts, therefore it is called the

Anandabhuk (experiencer of bliss). " (Swami Nikhilananda's translation of the commentary.)

Positive bliss also

In his commentary on the 5th Anuvaka of Anandavalli of the *Taitareeya Upanishad*, Sankara says: "Bliss (Ananda) is the Supreme Brahman. And this Bliss is manifested in that state of mind (Antah-karana) which is brought about when sons, friends, or such other objects of regard are presented to consciousness." He proceeds, "As the Antahkarana is more purified (by Tapas Vidya, Brahmacharya and Sraddha), it becomes more and more free (from *tamas*) and becomes more and more tranquil; and then the Bliss manifests itself in a higher and higher degree and expands more and more." Finally, he says, after referring to the different degrees of bliss: "Of the Anandamaya self, thus admitting of different degrees of intensity, the Supreme Brahman Himself, is the tail or support." (Mahadeva Sastri's translation). All this shows that Sankara treats the Anandamaya Kosa as if it were the purest part of the Antahkarana; and that it is the Jiva functioning through the Anandamaya Kosa in association with the other Kosas that enjoys the bliss of the various kinds in the waking and other states. It follows that, when the gross and subtle bodies are quiescent, the reflection of Atman's Bliss in the Anandamaya Kosa is at its brightest (human) level.

Vidyaranya in his *Panchadasi*, Section III Chapter XI, verses 96 & 97 gives an example of how the Atman's Bliss is manifested in the Anandamaya Kosa. He says: "As the natural bliss of the self is covered by the idea of egoism, it is not the essential Brahmic bliss but only its impression (*vasana*). For example, the outside of a pot full of water is felt to be cold, though there is actually no water actually there". In other words the Bliss of the Atman trickles down into the Anandamaya Kosa and under the influence of the egoism caused by the Avaranasakti of the Kosa, the Jiva becomes the "enjoyer" of bliss. With the sprouting of the seeds of

the subtle body, i.e., of the faculty of memory during the last stages of sleep, there is often subsequently in the waking state a vague recollection of the bliss enjoyed during deep sleep.

Ascent of the Jiva to the level of Iswara

As already stated, in the *Chandogya*, VI, 8, 2, it is stated that the mind (*Jiva*) is fastened to *Prana*. Again, in VI, 8, 1, the *Upanishad* says of the man in deep sleep that he is united with (or in contact with) *Sat*. (*Sata somya tada sampanno bhavati*). In his commentary on the verses, Sankara says that by *prana* is meant the Supreme Deity called *Sat* (*Sadakhya para devata*); and that by union with *Sat* is meant union with the Devata (*Sat sabda rakyaya devataya*). This has to be taken along with his initial statement that the mind (*Antahkarana*) is that wherein the Supreme Deity entered by its Jiva self, just as a man enters into the mirror by his reflection. (*Manasi jeevena atmana anupravishtha para devata, adarsa iva purushah pratibimbena*). Here the reference is to the one Supreme Being (the Bliss Atman) becoming divided (as it were) and dwelling in each body separately.

The question as to whether the Devata or Supreme Being above referred to is the Nirguna Brahman (to whom the word *Sat* may also apply) or the Saguna Brahman is not explicitly stated by Sankara in his commentary on the *Chandogya*. But in his commentary on the *Mandukya Upanishad* (apparently written later), the matter is cleared beyond all doubt. Dealing with the 2nd (Gaudapada-Karika) sloka quoted after the 6th verse of the *Upanishad*, Sankara says that the *Sat* and *Prana* referred to in the *Chandogya* are not the absolute Brahman devoid of the causal relation, but the Brahman having the attribute of being the seed or cause that creates all beings. In other words, the union, or contact of the Jiva during sleep is with Saguna Brahman, i.e., Iswara with his Maya.

The Jiva during deep sleep abides in his true home

The *Mandukya Upanishad*, referring to the

microcosm, that is, the Jiva with the Upadhi of the Anandamaya Kosa, calls him "Pragna." In verse 6 when referring to the corresponding macrocosm, the Upanishad says: "This is the Iswara of all (Sarveswara); this is the knower of all (Sarvagna); this is the controller within; this is the source of all; and this is that from which all things originate and in which they finally disappear." The reference is thus to Iswara with Maya.

If Iswara became divided (as it were) and entered into separate bodies and became the several Jivas, it follows that the Jiva is in essence an *amsa* or a part of Iswara and that, as Iswara has the Upadhi of Maya, the Jiva has the Upadhi of Avidya (the Anandamayakosa). While the Jiva is subject to his Upadhi, Iswara is not so subject. Yet, when the Jiva retires to his Anandamaya Kosa, he must be said to retire to his own true abode.

Hence the *Chandogya* VI, 8, 1, says that during deep sleep, the Jiva goes to his own self. (*Swam apito bhavati*). The same Upanishad, VI, 8, 1 says that then the Jiva becomes united with *Sat*, that is Iswara of whom he (the Jiva) is an *amsa*. Sankara makes this clear in his commentary on the *Mandukya*, as already stated.

Contact or union with the Iswara is temporary and generally unconscious

Sankara says in his commentary on the *Brahma Sutras*, II, 3, 31, that owing to potential Avidya, the Jiva has to rise from deep sleep. Similarly in his commentary on the *Sutras*, IV, 2, 9 and III, 2, 10 he says that the limiting adjuncts of the soul (i.e., the vehicles constituting his *Linga Sarira*) are in a seminal condition during deep sleep. Hence, under the influence of karma, the Jiva goes back to the waking state. As the *Panchadasi* puts it, the Jiva comes out of deep sleep on account of the force of his good and bad deeds or karmas (*Bhuktam brahma sukham tyaktva bahir yat yatha karmana*). Thus the contact or union with Iswara during deep sleep is temporary. There is in fact a daily fall of the soul from the Garden

of Eden (the Anandamaya vehicle) to the dull earth (the grosser vehicles). The soul's Upadhi of Avidya, through its *vikshepa sakti*, projects the soul downwards into grosser matter daily.

Nor is the union with Iswara during sleep except in the case of the most advanced souls, conscious unity. In the *Chandogya*, VI, 9, 1, it is stated: "All these creatures, having reached the Being, do not know that they have reached the Being". Again, in VI, 10, 3, the same Upanishad says, "All these creatures, coming from *Sat* do not know that they are coming from *Sat*." (See also VIII, 3, 2.) As there is no conscious unity with Iswara to the ordinary man, the same Upanishad makes Indra say that in deep sleep the soul practically reaches "utter annihilation" (*vinasa*). The merger or union of the ordinary soul with Iswara during sleep is hence not an absolute merger; it is a nominal merger, as the Jiva's limiting adjuncts continue even during sleep.

There may however be conscious unity in the case of advanced souls, as during Samadhi

The *Chandogya*, VIII, 3, 3, says: "This self is in the heart;...one who knows this daily goes to the world of heaven". In his commentary Sankara, referring to the words 'one who knows this', says: "Though both the knowing and the ignorant reach Pure Being during deep sleep, yet it is the knowing One that is said to reach the world of heaven (i.e., Brahman in the heart)". He adds "during deep sleep the knowing One, being united with his own self of Pure Being, becomes happy." (Ganganath Jha's Translation).

But perhaps it is best to quote Sankara in the original. *Tattvamasceti pralibodhito vidwan sadeva nanyosmceiti janan, sadeva bhavati*". The advanced soul, whose understanding is awakened by the realization of the saying 'Thou art that,' knowing that he is not different from *Sat*, becomes only *Sat*." This shows that during deep sleep, the

advanced soul knowingly feels he is *Sat* (Iswara). As regards the unevolved soul, Anandagiri in his *Teeka* says that, by his identification with the bodies, he, even in deep sleep, does not know he is *Sat*.

In his commentary on the *Brihadaranyaka*, IV, 3, 20, with reference to the passage *Yatra sarvosmeeli manyate sosya paramo loka*," Sankara writes of the advanced soul thus:—"When (in the waking state) his ignorance is extremely attenuated and the knowledge that he comprises all arises, he thinks, under the influence of these impressions in the dream state also, 'This universe is myself, who am all that, this identity with all, is his highest state, the Atman's own natural, supreme state....' This result of knowledge (the feeling of identity with all or liberation) is directly perceived in the dream state." (Swami Madhavananda's Translation.) The next passage, IV, 3, 21, in the Upanishad runs as follows:—"That is his form,—beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does *Purusha* (self), fully embraced by the *Pragna Atman* (supreme self), not know anything at all." Sankara in his commentary on this passage, begins with saying that it deals with liberation, in the sense of consciousness of identity with all (*Sarvatma Bhavo Moksho*). He proceeds to say that by *Purusha* is meant the *Kshetragna* (the individual self); that by *Pragna* is meant the supreme Self; and that the *Purusha* in deep sleep does not know anything because, feeling unity with all, he has no particular consciousness (*Vishesha Vignana*). In other words, the advanced soul during deep sleep attains the illumination associated with *Samadhi* (in which condition the mind exists and is not merged but identifies itself with the Infinite i.e., the form of Brahman, as stated in the *Vedantasara*). The Upanishad proceeds, in passages 23 to 32, to say that in that state (of deep sleep) though the *Purusha* does not see or touch with his sense-organs, he yet does see and touch, because he is eternal natural intelligence. Sankara's commentary shows

that those passages, 23 to 32, refer to the *Jiva* who feels identity with all i.e., to the advanced soul. In commenting on the 32nd passage, with reference to the words, *Esha asya parama gatih*, Sankara says that "*Asya*" refers to the *Vignanamaya*. and the state of identity with all (*Samasta Atma-bhava*) is its (*Vignanamaya*'s) highest *gati* or attainment. This seems to show not merely that Sankara makes a distinction between the state of the unevolved soul and the state of the advanced soul but that he treats the *Anandamaya Kosa* (which is the vehicle of the soul during deep sleep) as included in the *Vignanamaya Kosa*. Some expressions used by Sankara in the commentary may look as if passages 23 to 32 referred to all souls; but a perusal of the commentary as a whole would show that the reference is only to the advanced soul.

*If the Supreme Self be meditated on as seated
in the heart, then during deep sleep
there would be a figurative
journey of the soul to
the heart*

Sutras, 1, 2, 7 of the *Brahma Sutras* discuss the question as to whether the person referred to in passages 1 to 3 of Section XIV of Chapter III of the *Chandogya* is the individual soul or the Supreme Self. The conclusion arrived at is that, though the person referred to in the Upanishad is stated to abide in such a small space as the heart, yet the person in question is the Supreme Self. The Sutra says that the reference to the abiding within the heart is for the purpose of contemplation (*Nichayyatwat*). Commenting on the Sutra, Sankara says: "The passage under discussion teaches us to contemplate the Lord as abiding within the lotus of the heart..... just as Hari is contemplated in the sacred stone called *Salagram*. Although present everywhere, the Lord is pleased when meditated upon as dwelling in the heart." (See Thibaut's Translation, Vol. I, page 114).

Now, if the Supreme Being is contemplated as being in the heart and if there is to be contact or union with Him by the *Jiva*, there

must be naturally a figurative journey of the Jiva to the cavity of the heart. The *Panchadasi* states that the Jiva is seated in the eye in the waking state (i. e., functions through the sense-organs); that he is seated in the throat during the dreamy state (i. e., functions through the mind); and that he is seated in the heart (the seat of the intellect) during sleep (in contact or union with the Supreme Self). To reach the state of dreamless sleep from the dream condition, the Jiva has to make a figurative journey from the throat to the interior of the heart. To reach his destination he has naturally to penetrate into the various *nadis* (arteries, veins and capillaries) surrounding the heart, then penetrate into the pericardium which is the fleshy

covering of the heart, and then take his place or rest in the Supreme Self within the heart.

This figurative journey has been described in the *Chandogya* (VIII 6, 1 to 3) and the *Brihadaranyaka* (II, 1, 19). But this relates to Dahara Vidya Upasana—one of the various forms of Upasana referred to in the Upanishads. There is no need to construe the Upanishadic passages in question too literally.

Conclusion

The result of the discussion is that, in the view of the present writer, the position of Sankara in regard to dreamless sleep is as stated in the headings of the several heads 1 to 11, under which Sankara's statements have been considered in this article.

SAN JUAN DE LA CRUZ

By Wolfram H. Koch

II

His Writings

'The soul is cast down and sad when we attend to the body only; the vapour of pleasures stains and confounds it. Chastise the body, and you shall feel the mind made serene and pure. On its wings you shall traverse space and reach heaven. The mantle that covers so many mysteries to you will be torn asunder before your eyes and you shall understand what you never understood. Divinity shall no longer be a riddle to you. You shall enjoy paradise by anticipation, and when you turn your gaze back to this low and miserable earth you will know how to despise what you perhaps now love from the very innermost of the soul. Besides, why did you wish to leave your hearths and to penetrate into the sad and sepulchral stone-slabs of this monastery? The walls of the monastery do not suffice, to separate you from the world. You will

remain in it so long as you attend more to the senses than to the soul.'

These words, addressed to his monastic brethren form the very key-note to the writings of San Juan de la Cruz, of whose life we have spoken in a previous article. In the course of his whole career he had, in fact, but one aim, again and again expressed by him in so many varying ways,—that of stripping his soul and that of those entrusted to his spiritual direction of all outward forms and images, vestures and colourful imaginings and fantasies, so that they might stand naked and void of everything before the splendour of God, and be united to Him. For San Juan de la Cruz recognized all these as non-essential and harmful trappings and veilings of the highest truth that stood in the way of a soul's attaining to full union with God.

It is this unbending single-mindedness, the sureness of this aim, that makes San Juan de la Cruz appear so severe and intransigent in his instructions, so almost

unhumanly withdrawn from all that is form and colour in many of his moods. His gaze is steadily fixed on the highest peaks of spiritual realization, peaks where the air is so thin and rarefied that everything material is doomed to annihilation and death, where the Divine light no longer reflects itself in the tiniest mote or particle, but vibrates unseen in the great void and splendour of God.

Sometimes it seems as if San Juan only took his pen when he found himself outside the phenomenal world, when he stood emancipated from matter far away from our earth and its heaviness. He is perhaps the most individualistic of all great mystic writers of Spain, - a strong, independent, powerful personality and a poet of wonderful sensibility and warmth. He wrote what he felt and what he himself had realized. So there was very little need for him to prop up his ideas with borrowed tags and sayings of older writers to give them colour and authority.

His works are :—*Subida del Monte Carmelo* (1583)—(*Ascent of Mount Carmel*); *Noche oscura del alma* (1583)—(*Dark Night of the Soul*); *Llama de amor viva* (1584)—(*Living Flame of Love*); "*Cantico espiritual*"—(*Spiritual Canticle*), *Tratado de las espinas de Espiritu* (*Treatise on the Thorns of the Spirit*); *Tratado breve del conocimiento obscuro de Dios afirmativo y negativo, y modo de unirse el alma con Dios por amor* (*Short Treatise of the dark affirmative and negative Knowledge of God and manner of the soul's uniting itself with God through Love*); *Avisos y sentencias espirituales* (*Spiritual Counsels and Sentences*): besides a certain number of very fine poems and letters. Owing to the restricted space at our disposal, only a few passages can be given below, which, however, cannot convey a proper idea of the value and importance of St. Juan's writings.

THE NECESSITY OF THE SOUL'S PASSING THROUGH THE DARK NIGHT OF SENSE

(From the *Subida del Monte Carmelo*)

'The reason why it is necessary for the soul (so as to attain to the divine union of God) to pass through the dark night in

mortification of appetites and negation of desires for all things, is that all affections it possesses for creatures are as utter darkness in God's eyes, in which the soul being garbed has no capacity to be illumined and possessed by the pure and simple light of God, unless it first rids itself of them; for the light cannot be joined to darkness, as says St. John: *Et lux in tenebris lucet, et tenebrae eam non comprehenderunt*. The reason is that two opposites (as philosophy teaches us) cannot find room in the same subject, and that darkness, which is the affections for creatures, and light, which is God, are contrary and dissimilar, as St. Paul teaches the Corinthians, saying: *Quae societas luci ad tenebras?* What fellowship hath light with darkness? That is the reason why in the soul the light of divine union cannot find its seat if first the affections are not chased from it. And so as to prove in a better way what has been said, it should be known that the affection and attachment the soul has for the creature makes the soul like that creature, and the greater the affection the more it makes it like and equal to it; for love makes likeness between him who loves and that which is loved. Therefore David said, speaking to those who put their hearts in idols: *Similes illis fiant qui faciunt ea; et omnes qui confidunt in eis*; - let those be like them who put their affection in them. And thus he who loves so low a creature becomes like that creature, and in a certain way lower, because love not only makes the lover equal to what he loves, but also subjects him to it. And that is why in the case when the soul loves anything but God, it renders itself incapable of pure union with God and of its transformation. For much less is the lowness of the creature capable of the height of the creator than the darkness is of light, because all the things of the earth and heaven compared with God are nothing as says Jeremiah: *Aspexi terram, et ecce vacua erat, et nihili, et coelos, et non erat lux in eis*. I looked at the earth and it was void and nothing, and at heaven, and beheld that

it had no light. By saying that he beheld the earth void he indicates that all its creatures were nothing and that the earth, too, was nothing. And by saying that he looked at heaven and saw no light in it, he says that all the luminaries of the sky compared with God are pure darkness. So that in this manner we can say all creatures are nothing and the affections for them are less than nothing; for they are an impediment to and privation of, the transformation in God. Just as darkness is nothing and less than nothing, for it is privation of light; and just as he who has darkness cannot comprehend light, the soul that has affection for creatures will not be able to understand God, and cannot possess Him here through pure transformation of love, neither there through clear vision, unless it purges itself of this affection. For the sake of greater clarity let us speak more particularly,

The entire being of creatures compared with the infinite being of God is nothing. Therefore the soul that puts its affection in them is also nothing before Him and less than nothing; for as we have said love makes equality and likeness and even puts him who loves lower. So in no manner whatever shall the soul be able to unite itself with the infinite being of God. That which is not, cannot have any community with that which is.

All the beauty of creatures compared with the infinite beauty of God is the utmost ugliness, as Solomon says in proverbs: *Fallax gratia, et vana pulcritudo*; deceptive is beauty and vain is fairness. Thus the soul that feels affection for the beauty of any creature has its part of ugliness before God. So this soul will not be able to transform itself into the beauty which is God, because ugliness cannot reach beauty and all the fairness and charm of creatures compared with the beauty of God is the highest ugliness and insipidity. Therefore the soul that becomes enamoured of the graces and charms of creatures is ill-favoured and insipid before God. It cannot be capable of His infinite grace and beauty; for what is

without grace, is infinitely distant from what is infinitely full of grace, and all the infinite goodness of the creature of the world compared with the goodness of God seems more like malice than goodness: *Nemo bonus, nisi solus Deus*; because there is nothing good but God alone. So the soul that puts its heart in the good of this world is bad before God. Just as malice does not understand goodness, such a soul cannot unite itself with God in perfect union, who is supreme goodness. All the wisdom of the world and human ability compared with the infinite wisdom of God is pure and highest ignorance according to what St. Paul writes to the Corinthians, saying: *Sapientia enim hujus mundi stultitia est apud Deum*. The wisdom of this world is stupidity before God. Therefore every soul that makes much of all its knowledge and ability for uniting itself with the wisdom of God, is supremely ignorant before Him and shall remain very distant from it, because ignorance does not know what is wisdom. And before God those who believe themselves to be of some knowledge are very ignorant. Of them the same apostle says:—*Dicentes enim se esse sapientes, stulti facti sunt*. Believing themselves to be wise, they became stupid. And only those will have wisdom of God who like children and ignorant people, laying down their knowledge walk with love in His service, which manner of knowledge St. Paul also thought, saying: *Nemo se seducat: si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat, ut sit sapiens, sapientia enim hujus mundi stultitia est apud Deum*. If to anyone it seems that he is wise among you, let him make himself ignorant in order to be wise; for the wisdom of this world is madness with God. Thus in order that the soul may come to unite itself with the wisdom of God, it must pass through ignorance rather than through knowledge. And all the lordship and liberty of the world compared with the lordship and liberty of God is supreme servitude and anguish and captivity. Therefore the soul that becomes enamoured of preferment and other such offices and of the liberties of its

appetites is held and treated before God not as a free son but as a low person, a captive of its passions for not having wished to take His holy doctrine, which teaches that he who wishes to be the greatest must be the smallest. And so this soul cannot reach the real liberty of spirit, which is attained in divine union; for servitude can have no part in liberty, which cannot dwell in a heart subjected to loves and desires, such a heart being captive, but in the free one, which is the heart of the son. This is the reason why Sarah told her husband Abraham that he should turn out the slave and her son, saying that the son of the slave should not be heir together with the son of the free woman: *Ejice ancillam hanc, et filium ejus, non enim erit haeres filius ancillae cum filio meo Isaco*. All the delights and tastes the will finds in all worldly things compared with the delights and tastes, which God is, are the greatest pain and torment and bitterness. Therefore he who puts his heart in them is held before God as worthy of pain, torment and bitterness, and will not be able to come to the delights of the embrace of union with God. And all the wealth and glory of all that is created compared with the supreme wealth, which is God, is the greatest poverty and misery. So the soul that loves to possess this is extremely poor and miserable before God, and therefore cannot come to the happy state of wealth and glory, which is the transformation in Him; for what is miserable and poor is utterly distant from what is supremely rich and glorious.

We have already told what a distance there is between the creatures and God, and how the souls that put their affection into any of them have this same distance from God, because—as we said—love makes equality and likeness, which St. Augustine knew well when he said, speaking to God in the Soliloquies: When will my littleness and imperfection be able to harmonize with Thy rectitude? Thou, truly, art good; I evil; Thou compassionate, I impious; Thou holy, I miserable; Thou just, I unjust; Thou light, I blind; Thou life, I death; Thou

medicine, I sickness; Thou highest Truth, I all vanity. This the saint declares in so far as he inclines to createdness. Therefore it is highest ignorance of the soul to think that it will be able to pass onwards to this high state of union with God if it does not first empty the appetite of all natural and supernatural things in so far as they can belong to it through self-love; for the distance which exists between themselves and what is given in that state, which is pure transformation in God, is extremely great. For this reason, Christ, our Lord, teaching us this path, said through St. Luke: *Qui non renunciat omnibus, quae possidet, non potest meus esse discipulus*; he who does not renounce all things he possesses with his will cannot be my disciple. This is evident, because the doctrine the Son of God came to teach to the world was the contempt for all things so as to be able to receive the great prize of the spirit of God in oneself. For so long as the soul does not rid itself of them it has no capacity to receive the spirit of God in pure transformation. Of this we have a likeness in the Book of Exodus where we read that the Majesty of God did not give the food of heaven, which was the Manna—*ecce enim pluiam vobis panem de coelo*—to the children of Israel until the flour they had brought from Egypt began to run out, hereby giving to understand that we must first renounce all things, because the food of the angels is not given to the palate that wishes to relish that of men. And not only does the soul that feeds on and carries with other strange tastes render itself incapable of the Divine Spirit, but those also annoy very much his Divine Majesty, who laying claim to the food of the spirit do not content themselves with God alone, but also desire to put the appetite and affection for other things in between; this can also be seen in the Scripture, where it is said: *Quis dabit nobis ad vescendum carnes?* And our Lord became greatly annoyed that they should wish to put such a low and coarse food between so high and simple a food, which, though it was so, yet had the savour of all

foods, for which reason the wrath of God, as David says, came down upon them while they were yet holding the morsels in their mouths, throwing fire from the sky and burning many thousands of them: *Adhuc escaeorum erant in ore ipsorum, et ira Dei ascendit super eos, et occidit pingues eorum, et electos Israel impedivit*; considering it an unworthy thing that they had a taste of other food when they were given the food of heaven. Oh, if only the spiritually inclined knew what riches and abundance of spirit they lose for not wishing completely to take away their appetite from empty baubles, and how they would find in this simple food of the spirit the savour of all things if they would not desire to taste them. But because they do not wish to do this, they cannot enjoy it; for the reason that they did not receive the savour of all foods that was in the manna was that they did not gather up their appetite into it alone, so that they missed finding in the manna all the savour and all the strength they could wish for, not because the manna did not possess it, but because they wanted something else. He who wants to love another thing together with God certainly holds God in but little esteem; for he puts God in the same scale with what is extremely distant from Him, as has been said. It is already known by experience that when the will loves a thing, it holds it dearer than any other even if that other be much better than itself, and that it does not like the other as much. And if it wishes to enjoy both, it must of necessity offend that which is the principal one, because of the unjust equality it makes between them. And as there is no thing that can be equalled with God, the soul offends Him that together with Him loves any other thing or attaches itself to it with affection, and this being so, what would happen if it loved it more than God?

The soul that is to ascend the mount of perfection in order to commune with God must not only renounce all things but also the appetites, which are animal. It must not allow them to feed in sight of this

mountain, that is, on any other things that are not purely God, in whom all appetite ceases, that is, in the state of perfection. That is why it is necessary that the way and ascent should consist in a serious attention towards making them cease; and the quicker the soul will succeed, the more haste it will make in this. But until the appetites cease, there is no attaining, whatever virtues the soul may practise, because it falls short of attaining them in perfection, which consists in holding the soul empty, naked and purified of all appetite.

Two opposites cannot find room in one subject, and love of God and love of creatures are opposites. So there is no place for them in one. For what has creature to do with Creator, sensual with spiritual, visible with invisible, temporal with eternal, celestial, pure, spiritual food with the food of pure sensual sense, nakedness of Christ with attachment for anything?

As long as the soul subjects itself to the sensual and animal spirit, the pure spiritual spirit cannot enter it. That is why our Saviour said through St. Matthew:—*Non est bonum sumere panem filiorum, et mittere canibus*; it is not fit to take the bread of the children and give it to the dogs. And somewhere else: *Nolite dare sanctum canibus*; do not attempt to give that which is holy unto dogs. In which sayings our Lord compares those who, denying all appetites of the creatures, prepare themselves to receive the spirit of God in purity, with the children of God, and those who wish to feed their appetite on the created, with the dogs. For to the children it is given to eat at the table with their father and from his plate, which is to feed of his spirit; and to the dogs are given the crumbs that fall from the table. Here it is to be known that all creatures are the crumbs, which have fallen from the table of God. And thus he who goes about feeding himself with creatures, is rightly called a dog, and therefore the bread of the children is taken from him, because he does not wish to lift himself up to the table of the uncreated Spirit of his father. That is why he

rightly always goes about hungry like a dog ; for the crumbs serve more to sharpen the appetite than to satisfy the hunger.

The heart of the evil man is like the sea when it boils. And the evil man is he who does not vanquish his appetites. And the soul that wishes to satisfy them, tires itself out and grows exhausted because it is like him who being hungry opens his mouth in order to satiate himself with wind and instead of satiating himself, he only becomes more and more famished ; for that is not his proper food.

What do its eyes serve the little butterfly when the desire for the beauty of the light drags it fascinated to the stake ? Thus we can say that he who feeds himself with his desire is like a caught fish to whom the light rather serves as darkness, so that he cannot see the harm the fishermen are preparing for him. This David very clearly gives us to understand, saying of such people : *Supercecidit ignis, et non viderunt solem* ; the fire suddenly came to them, and they did not see the sun. For the appetite is like the fire which warms with its heat and fascinates with its light. Thus desire does in the soul, which lights concupiscence and fascinates the mind so that it cannot see its light. For the cause of the fascination is that another different light is put before the eye, and sight feeds on that which is put between and does not see the other. And as desire puts itself so close and so full before the sight of the soul, it stumbles over this first light and feeds itself with it, and so it does not let it behold it until it removes the fascination of desire that stands between. That is why the ignorance of some is very much to be regretted who burden themselves with inordinate penitences and many other inordinate exercises, I mean voluntary ones, putting their confidence in them and believing that these alone without the mortification of their desires for other things must be sufficient for the attainment of union with Divine Wisdom. And this is not so if they do not see to it that they deny their desires.

Just as the earth must be tilled in order that it bears fruit and without weeds so mortification of the appetites is necessary so that the soul may be benefitted. Without which I daresay that whatever it may be doing in order to progress in perfection and knowledge of God, nothing will be of any profit to it, just as there is no profit to the seed that is spread over the untilled earth. Thus the soul will not be rid of its darkness and coarseness till the appetites are subdued. For they are like cataract or motes in the eye, which impede the sight until they are thrown out.

Until the appetites fall asleep through mortification in sensuality and the very sensuality of them is already mortified so that it is not contrary to the spirit, the soul does not go out to true freedom in order to enjoy the union with its Beloved.

The soul must not only remain in darkness according to its part in reference to creatures and the temporal, but it must also blind itself and make itself dark according to its part in reference to God and the spiritual, which is rational and superior. For in order to come to the supernatural transformation it is evident that a soul must darken itself and fall asleep to everything that harmonizes with its natural being, which is of the senses and rational ; for supernatural means it rises above the natural. Then the natural remains below. As this transformation and union cannot fit in with my human sense or ability, the soul must empty itself perfectly and of its own free will of all that it may have in itself of affection and will regarding its sensible part, because regarding God, who is going to prevent Him from doing what He wishes in the resigned, naked and annihilated soul ? But it must empty itself entirely so that, though it may come to possess more supernatural things, it must always remain as if empty of them and in darkness like a blind man, leaning upon a dark faith and taking it for guide and light, not leaning on anything of what it knows, delights in, feels or imagines ; for all this is darkness, which will make it err or detain it."

The above passages are all chosen from the *Subida del Monte Carmelo* because owing to the restricted space at our disposal it would be impossible to give an even approximately adequate idea of the trend of S. Juan's other major works like the wonderful *Ilama de amor viva* (*Living Flame of Love*) or his *Cantico espiritual* (*Spiritual Canticle*) which contain many passages of the rarest spiritual and literary beauty.

GOD'S STANDARDS ARE DIFFERENT

By Swami Yatiswarananda

Sri Ramakrishna used to say, 'It does not matter if one goes into the ocean of nectar oneself or is thrown into it.'

There are some people who are thrown into it by force, as it were. They themselves would not have gone.

Man's necessity is God's opportunity; for He as the Soul of our soul is always anxious to reveal Himself. Time and again He stands as a beggar before our door, but we do not take any heed of Him. His love is infinitely great if only the devotee were equally prepared to follow Him.

Judged from a higher standpoint, all are distressed. The man yearning after all sorts of enjoyments, he also feels a sense of want, he also is distressed. The seeker of knowledge feels a void which he wants to fill.

Judged from the standpoint of higher psychology, it is all a sense of want. We all feel we are lacking something, we are yearning for something, no matter what this something be. The distressed person also feels in himself great pain, and this great pain is similar to the general feeling of want all have.

It is just this goad of misery of some sort or other that drives people towards God. It is the sense of want, of void, which cannot be satisfied by any human means, that gives God the opportunity to reveal Himself. First there must be tremendous discontent, then there is a chance of our awakening to Truth.

From one standpoint all the persons mentioned in this sloka are seekers, and all these

are in misery:—seekers of succour, seekers of knowledge, seekers of enjoyment.

This misery is not due to any outside cause, but is born of what is called soul-hunger.

The love of the wise alone is something that is not tarnished by desire. All other loves are tainted by desire and selfishness, by some form of self-seeking or other. But desire in itself is not bad if it takes us to God. Misery in itself is not bad if it takes us to God. Passion in itself is not bad if it takes us to God. Slavery in itself is not bad if it takes us to God. So God's standpoint is very, very different from ours. How Christ treated the so-called sinners with the greatest sympathy! How the Buddha accepted the invitation of the public woman, the courtesan!

So those whom the hypocritical society brands as lost are sometimes saved not because of the grace of the Lord alone, but by some intrinsic worth of their own. Side by side with their lower nature, they have got their higher nature, which asserts itself.

In the life of Sri Ramakrishna we find how he treated Girish Chandra Ghosh, the great Bengali Dramatist, who was given up as lost by society.

You see, sometimes very, very passionate, glowing souls with tremendous will-power are changed all of a sudden, and it is really this kind of intensity that is needed by you all if you want to make real headway.

In the life of Sri Chaitanya we find how he used to choose the worst scoundrels who

were transformed by him and led most wonderful lives.

In some cases this 'sinning' was only temporary, some temporary obstacle, and as soon as this was removed, the whole intensity and the glowing yearning of their soul turned to God. There are some souls who simply rush to God as soon as the obstacle is removed.

God judges such things by a different standard. We see only one link in the chain. He sees the whole chain. He looks within and sees the inner growth.

And those who for some reason or other turn to God alone have got every chance to attain to the Higher Life, not others. Half-heartedness and half-hearted attempts at Sadhana do not lead us anywhere. Intensity and unflinching one-pointedness are always needed. Uninterrupted daily spiritual practice. No one who is half-hearted will be able to progress considerably.

When people turn to God and remain devoted to Him, they lose all their desires for enjoyment, and even obtain the vision of God.

There is no harm in our being passionate if we know how to turn our passionateness to God alone. The passionat instinct, too, can be made use of if it is given an out-and-out Godward direction and entirely concentrated on God.

There are many people who love their misery. They would never give it up even if they were shown the way. Then there are also people who love to show their compassion for others. They want 'to do' something for others, 'to live' for them. Everyone must come to know the greatness of their heart and understanding. Again there are others who wish to be angry all their life, or who wish to hate all their life. There must always be something to hate, violently so, if they are to be happy. No one can make them abandon this attitude because they would be so terribly unhappy if ever they would get out of this state. I have had to deal with many such cases. And the more people I see and study, the more I see the

whole fun of it. Human nature is so perverse! There are so many people who go on gathering filth and filth and filth, just like certain worms that can only live in dirt. And if these people cannot find enough filth outside, they go and create some more inside, in order to be better able to dig themselves in nicely. Once someone asked me, 'How is it possible that you are able to maintain such a quiet mind when you see all this misery?' I replied, 'Just because I feel this misery and suffering more than you all, I have such a quiet mind.' Sentimentality is no solution, but positive help is. Not simply to show the other person some form of sentimental love, but to help him in his misery. If you cannot do that, do not go on wasting your energy with outward things, with outward compassion, but pray and meditate in deep silence and retire into solitude, for yourselves and for others. This you can always do. But mostly you find only sentimental parasites everywhere, wallowing in sentimentality and never doing anything really helpful for others.

The stories of Tulsidas and Viluamangal are good examples for the great importance of intensity in spiritual life. Once Tulsidas was shameless enough to run after his wife when she went on a visit to her father. So the wife said to him: 'Are you not ashamed of yourself to run after me? If you had turned your mind to God with the same intensity, you would already have become a saint!' Then the veil dropped from the eyes of Tulsidas and he renounced his wife and everything else and became a great saint.

Viluamangal was terribly in love with his mistress, so terribly that he even wanted to see her on the night of the shraddha-ceremony of his father, which is considered to be a great sin. As it was late he could not find any ferryman to take him across the river. So he jumped in and began to swim; but seeing something floating by he took hold of it and crossed the river with its help, thinking it was a piece of wood. But when he had reached the bank he found it was a corpse. Then he went to the house of his

mistress and knocked and knocked, but nobody opened the door. Suddenly he saw a thick rope hanging from the roof and taking hold of this he climbed up and scaled the wall with its help. But when he had done so, he discovered that the apparent rope was a great serpent. When his mistress asked him which way he had come, he replied, 'I found something floating on the river. It was a human corpse. I saw a thick rope hanging down. It was a great serpent.' Then she said, 'Had you given this intense love to God, you would already be a saint now.' From that moment his whole life was changed, and both he and his mistress became great saints.

Here you see marvellous intensity and onepointedness of feeling. If there is real intensity and sincerity—readiness to sacrifice everything for the goal and entirely turned towards the goal—there is a chance for you, otherwise not, never. Nothing can be achieved by half-measures and lukewarm practices.

Ordinarily we find sin leads to sin. In rare cases this sinning exhausts all the accumulated bad karma, and then a new day dawns for that person. God is mightily glad that all such souls have come to him. Intensity of love turned in the right direction always bears fruit. Because His devotees love God, He feels a great obligation towards them, because God is the slave of the love of His devotees. This is the attitude of the Vaishnavas.

Sri Ramakrishna used to say, 'If you put your trust in a great man, will he not look after your welfare?' So God looks after our welfare if we put our trust solely in Him.

Just as the devotees become bound to God, so also does God become bound to them.

You do not know the infinite love of the Great Ones. We ourselves have seen some of the children of Sri Ramakrishna getting up in the early morning busy with our problems, how to help us, how to put us on the right way. There is no return for such love. It is marvellous. No one can ever repay them. It must ever remain unpaid. Only this is love, love that knows no bargaining, that asks nothing for itself, that only gives and gives, that never takes. In Sri Ramakrishna also this was the case. One day he asked the others to help Naren (Vivekananda), because he was in such difficulties and his family had nothing to eat. Then Naren became cross and said, 'Why do you talk about my personal affairs to others?' Then Sri Ramakrishna burst into tears and said, 'My boy, do you not see that I should go begging for you from door to door?' This is genuine love, and this we ourselves have seen many a time during our Sadhana in all the Master's children. Blessed is such love! There is an infinite difference between such love and sentimentalism or ordinary worldly relations given the name of love, but being only self-seeking in some form or other. Real love is quite different.

TIRUPPANA- -AN OUTCASTE ALWAR

By Sri Sula

The yet unhealed canker of untouchability has been for ages together the stumbling block in the social uplift of the countless millions of India's degenerates. Various attempts have been made from time to time to remove this gangrene from the social structure, but each attempt has but afforded

a partial or temporary relief. The unfortunate 'political' separation of the scheduled castes from the Hindus in general is regrettable and it has had the effect of rubbing the sore while it should have applied the plaster.

Of the past attempts to heal this disease, the most significant has been not on the political but on the religious side. Persons of spotless and saintly character belonging to the depressed communities have been raised to high ranks of society. Tiruvalluva, a moralist and the author of the immortal 'Kural' is said to belong to one of these communities. But his austere and pure life has earned for him a name which will endure as long as the Tamil literature lasts. He is credited to be an incarnation of Saraswati and his monumental work is called the Fifth or Tamil Veda. It will be news to many that a small shrine in his honour has been in existence in one of the suburbs of Madras where actual worship of the saint is being offered even today.

Two other persons hailing from another depressed community have been included into the hagiology of the Tamil saints, and it is proposed in this article to deal with one of them, viz., Tiruppana who is honoured as one of the Vaishnavite mystics (Alvars) of southern India.

Tamil classics inform us that the Panas were one of the four great tribes of the Tamil land, the others being Parayas, Kadambas and Tudiyas. All of them seem to have held very high places in the social structure of those ancient times and the Panas appear to have been the southern counterparts of the Sutas and Maghadas of the northern kingdoms. They were wandering minstrels, frequenting the courts of the Tamil kings and enjoying their unbounded patronage. Two Tamil poems give us vivid pen-pictures of their day-to-day life. We do not however know with certainty when and why they lost their high social position and became degraded. Certain classes of Brahmins who practised jugglery as a living have become low in status in these days, and a similar circumstance might have contributed to the degradation of these ancient peoples.

Tiruppana is said to be an 'Ayonija,' not born of human parents. Probably when his traditional life began to be recorded, every trace of his birth and parentage was forgot-

ten. The Guruparampara,—the traditional lives of the Vaishnavite Alvars and Acharyas,—tell us that the saint's birth took place in the 343rd year of the Kali era in the village of Uraiyur near the modern town of Trichinopoly. He might have been born in, or brought up by, a family of Panas, but a pseudo-orthodoxy is responsible for the statement that the saint was 'found' in a sheaf of paddy by a Pana who reared him up as his child.

We know nothing about the early life of this founding. He should have become proficient in the traditional avocation of the Panas, i.e., lute-playing, and we may be sure that he became God-minded also. No glimpses of his *sadhanas* have come to us; but his only desire seems to have been service to the Lord by Nama-Sankirtana. There was a very famous shrine, Srirangam,—within his easy reach. But the conventions of his low caste prevented him from going near the shrine which was situated on the northern bank of the Cauvery. He therefore took up his stand on the southern bank of the river with his face turned to the north towards the temple and spent very long hours in drawing out thrilling notes of His praise from the strings of his lyre. We are here reminded of the Mahratta saint, Chokka, also an untouchable,—who prayed to the God of Pandarpur from outside the temple.

Years passed in this fashion, and Tiruppana would often lose himself in ecstasy for hours together on the banks of the river. During one such occasion, Loka Saranga, an Archaka of the Sriranga temple, whose duty it was to convey water for ablutionary purposes of the Lord, came to the river bank to perform his duty. Finding the outcaste Tiruppana standing there like a statue, the Archaka could not go to the water's edge to fill his pot, lest he should be polluted. One of his attendants flung a pebble at the saint to make him move away to a distance. The pebble roused him from his *samadhi*, and Tiruppana, realising the situation, quietly betook himself from the river bank.

That night Loka Saranga had a curious dream. The Lord is said to have appeared

to him, rebuked him for the assault on the saint, and in expiation of this sinful act, directed him to bring the saint to the temple on his own shoulders. Loka Saranga who was himself a Jnani remembered at once that sainthood was not the prerogative of high class people. He sent for the executive officers of the temple, informed them of his dream and set out to the river-side to meet the saint.

Needless to say that the saint was taken by surprise when the offer to carry him to the temple was suggested. He argued that he was an outcaste not worthy and not fit to tread the holy ground of Srirangam and much less to enter the temple there. Loka Saranga met this argument by saying that the saint need not tread the ground, but that he himself would carry him on his shoulders. This offer was to the saint the greatest of all sacrileges he could be guilty of. But Loka Saranga was undaunted. When he actually began to hoist the saint on his shoulders he (the Saint) made no resistance as he had gone into *samadhi*. In this state of mind and body Loka Saranga carried the saint into the shrine of Ranga. On reaching the inner precincts of the temple, the saint became conscious and saw the Beauteous Form of the Lord reclining on the Sessa-Couch. The aurora of celestial glory extremely delighted the saint and prompted a Tamil poem which described the beauty of the Form of the Lord from His head to foot. Tradition says that the saint who was in his 50th year then entered into the Lord and became one with Him.

Tiruppana has an analogue in Nanda, the outcaste Saivite saint connected with the temple at Chidambaram. The lessons to be drawn from the lives of these two saints are that caste is no barrier to sainthood and that devoted service to a Bhakta is liked by the Lord. This fact is specially emphasised in

the devoted service of a Tondaman Chakravarti to a saint known as Kurumbarutta Nambi, of Bhagavad Ramanuja to Tirukkachchi Nambi, and of Loka Saranga to saint Tiruppana. The real Bhagavata (Vaishnavite) sampradaya does not recognise differences of caste among Bhaktas and it is this truth that we should try to bring into daily practice. There is a sanskrit sloka which means as follows: 'What precious act has the hunter known as Dharma Vyadha done? What has been the age of Dhruva when he attained divine knowledge? What intelligence the elephant had when he appealed to the Lord? What personal beauty the hunchback woman had? What wealth the Brahman Sudama had? What was the parentage of Vidura? What was the heroism of Ugrasena? To all these the Lord showed Himself. He expects only Bhakti and not ability or high birth.'

Tiruppana has left us a small Tamil poem entitled, 'Amalan Adippiran'. It is in ten short verses and depicts the beauties of the various limbs of the Lord in His Archa form at Srirangam. There is an elegant commentary on this poem by the highly orthodox Vaishnavite Acharya, Sri Vedanta Desika. Besides this poem, we have no other song or praise which the saint should surely have composed when he sang the glories of the Lord on the banks of the Cauvery. The traditional view is that this poem explains the inner meaning of the Pranava Mantra.

A beautiful episode in the life of the famous Acharya Alavandar may be related here. On the eve of his departure from this world he seems to have exhorted his disciples that they should devote their whole attention to the image of this saint (Tiruppana) that had been installed within the sanctum sanctorum of the temple at Srirangam. This image is not now found there. When and why it was removed is a mystery. Perhaps caste may offer some explanation!

REVIEWS AND NOTICES

Daya Vibhaga: By I. S. PAWATE, M. A.,
LL. B. PUBLISHED BY S. B. HARIHAR, TONTA-
DARTA PRESS, DHARVAR, PAGES 190, RS. 2.8.)

The learned author has already distinguished himself in the fields of Sanskrit research and general jurisprudence by his original treatise on the structure of the *Ashadhyayi* of Panini and his brilliant essay on *Res Nullius*. In the book under review, he has tried to elucidate the fundamental doctrines of the *Mitakshara* Law in regard to *Daya-Vibhaga*, i.e., inheritance and partition which appear so hazy and intricate to the ordinary students of Law.

At the very outset, a needed note of warning is sounded against all attempts to understand the conceptions and principles of Hindu Law from notions derived from foreign jurisprudence. The author admits that he himself felt everything dim and confused when he turned from the Anglo-Indian text books on Hindu Law to the original texts. But he persevered and freed himself from the misleading influence of Western jurisprudence. The beneficial effect was that he was able to appreciate in its proper perspective the very luminous light that illuminated the works of the Hindu Jurists and discovered order and light in what at first appeared as confusion and darkness. The ideas of survivorship and succession, which figure so largely as fundamental notions in the Anglo-Indian text-books on Hindu Law, were quite unknown to the Sanskrit Jurists whose conceptions of inheritance were based on the theories of ownership, obstruction, and identity of the father with the son.

The differences between the Hindu system of Law and Western jurisprudence are fundamental due to the dissimilarity of the two cultures. Philosophy and religion lay at the root of Hindu culture and deeply influenced law as well as everything else. As an instance, the following may be cited. The *Mitakshara* lawyer could never subscribe to the notion of English Jurisprudence that a right can exist apart from its owner, since the *Vaisheshika* philosophy had taught him that the relation between attributes and substance is one of *Samavaya* or inherence, so that attributes could never exist apart from the substance of which they are the attributes. So also, the Hindu lawyer could not admit that in inheritance there is a transfer not by act of the parties but by act of law, since all systems of Hindu Philosophy agreed in the doctrine that "nothing could befall a person except as a result of his own act."

The book contains eleven chapters, mainly explaining at length the authoritative definition of the *Mitakshara* that 'daya or heritage is that wealth which becomes the property of another solely by reason of relation to the owner.' The third chapter deals with *pratibandha* or obstruction, a fundamental notion in *Mitakshara* Law which has been misunderstood and misinterpreted by many scholars, Indian and foreign. Incidentally, the correlated ideas of *Svami* and *Swatva* are clearly explained. It is interesting to note that the idea of *pratibandha* was derived by the *Mitakshara* lawyers from the famous *Naiyayika* explanation of the power of burning in fire being obstructed by a certain gem. While the Western Jurist explained the disabilities of the mortgagor

as due to a part of the ownership no longer remaining in the mortgagor during the continuance of the mortgage, the *Mitakshara* lawyer explained the same phenomenon by saying that the ownership of the mortgagor was under a *pratibandha* during the duration of the mortgage. This idea of *pratibandha* was applied by the *Mitakshara* to the case of inheritance by heirs, remoter than the great-grandson and thus arose the two kinds of *daya*: *sapratibandha* and *asapratibandha*. Chapter V is of particular interest to the philosophical reader. The author shows that the *Mitakshara* lawyer was guided by the great principle enunciated in the *Chandogya Upanishad* that existence cannot come out of non-existence, but comes from existence alone, a principle developed by the *Nyaya*, the *Purva Mimamsa* and the *Vedanta* Systems of Philosophy. Hence, the *Mitakshara* school held that, in the case of the *Sapratibandha* *daya* the cessation of the *pratibandha* is no cause of the heritage, because the cessation is a mere negation. A striking difference between the views of the Hindu Jurist and the Western Jurist is found in the fact that, while the latter treated inheritance as due to an act of law, the former viewed it exactly like any other transfer, necessitating an act of the parties. It is specially noteworthy that birth was regarded as an act of the parties by all the Schools of Hindu Law, since they believed in one of the cardinal teachings of Hindu Philosophy that a man is born as a particular individual with a particular environment because he willed it as a means of fulfilling his desires.

The important topic of *Vibhaga*, partition, is the subject of Chapter VII, the fundamental notion being 'an arrangement for facilitating the enjoyment of the community.' The ninth chapter is of historical interest. The word 'dayada' has been traced to Panini's *Sutras* and Patanjali the great commentator expressly states in his *Maha Bhashya* that the words *dayada* (heir) and *Swami* (owner) are almost synonymous. Hence the conclusion that the *Mitakshara* theory of inheritance is more ancient than Panini.

The unique solution arrived at by the *Mitakshara* of the vexed problem of reconciling the rights of the individual with the rights of the community in property forms the subject-matter of the tenth chapter. This may pave the way to the harmonization of Individualism and Communalism. The notion of *pratibandha* and the idea of self acquisition were brought into play in partition and thus property was individualised while it was clearly affirmed that 'it was the community that really owned all property and that individuals were merely so many centres of activity through which the community acquired and enjoyed property.' The admission of cognates into the community was a bold achievement of the *Mitakshara* lawyer. The author refers to the noble step of including relatives by learning also among the members of the community. This is characteristic of the attitude of the Hindus who have regarded the pursuit of knowledge, especially supreme knowledge as the highest end of man. The last chapter gives various illustrations of the application of the *Mitakshara* theory of individual-communal property.

The book ends rather abruptly. We wish the author had added another chapter summing up his conclusions and showing their importance. The vague suggestion thrown out in the preface that the word 'daya' seems to be of Dravidian origin and the whole institution therefore probably Dravidian has to be proved or exploded in the light of further deeper research.

The wealth of Sanskrit quotations adds to the value of this illuminating book on a difficult branch of Hindu Law.

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The Planetary Theory of Ancient Hindu Astronomers: By D. A. SOMAYAJULU, M. A., B. ED. RAZAN ELECTRIC PRESS, RAJAHMUNDRY, PAGES, VII+90+XXXV.

Those of our mathematics graduates who have gained some knowledge of modern astronomical methods and desire to make a study of the corresponding Hindu methods about which so much has been written, have several difficulties to face. First arises the problem of an obsolete language; next that of the characteristic verse form of expression and last, but not least, that of an abstruse terminology. These obstacles are so formidable that very many have had to give up as hopeless the attempt to gain some idea of the fundamentals of Hindu astronomy, let alone mastering the subject. The present little work is an attempt, and a successful one at that, at translating some of the major problems of Hindu Astronomy into familiar language. The author analyses step by step the Hindu method of dealing with planetary orbits and allied topics (based on Bhaskara's treatment in his monumental work), sets forth in vivid outlines the corrections usually employed, and at each stage clearly points out the conformity with—and in some cases the departure from—the rigorous modern methods. With true pedagogic instinct he expounds with easy mastery precisely those points which are most likely to give the beginner a headache. Spicy criticisms of Bhaskara's modern interpreters appear in one or two places.

In Appendix-A is given a very short account of the salient features of Hindu Trigonometry. Appendix B is devoted to a discussion of a little known work dealing with practical astronomical computations—the *Karanagrantha* of Nrisimha (Circa 1586, A. D.; identifying him with the author of the same name mentioned in Sudhakara Dvivedi's *Ganakatarangini*) of which the Sanskrit text, English rendering and relevant explanatory notes are given side by side. Nrisimha's work is of course one of the numerous works on operational technique which enjoy strictly local popularity both in space and time, not showing much originality, but all the same revealing the astronomical tradition which has been kept alive all through the ages. Appendix C is perhaps the most useful part of the book for the beginner, as it gives the English equivalents of the Hindu technical terms.

The author will do well to attempt a major treatise on the subject; this work amply proves his competence for the task.

It is unfortunate that quite a number of printing errors have crept into the book.

K. BALAGANGADHARAN, M. A.

Jagadvijayacchandasa (Sanskrit):—EDITED BY DR. C. KUNHAN RAJA AND PUBLISHED BY K. MADHAVA KRISHNA SARMA, M. O. L., CURATOR, ANUP SANSKRIT LIBRARY, FORT, BIKANER. PAGES 220. PRICE: NOT MENTIONED.

Weighing the scrawpy evidences available in the MSS material on which the publication of the above book is based, the learned editor surmises with strong probability that it was composed by Kavindracharya Saraswati, a profoundly erudite Sannyasin, author, and organizer of a valuable collection of MSS at Benares, who received, for his eminence among the learned men of Benares, honours and patronage from the great Moghul Shah Jahan, and whose words had the weight to influence that emperor in favour of abolishing pilgrim tax at Benares and Prayag. *Jagadvijayacchandasa* is a jingling metrical composition extolling some 'world conqueror' as the initial expression suggests. Dr. Raja thinks that 'Jagadvijaya' must be a laudatory epithet applied either to Maharaja Anup Singhji, the illustrious ruler who brought together the 'Anup Sanskrit Library', or Jahan Ghir. If the former conjecture is the truth there is the propriety of including it in the Ganga Oriental Series; for this Series has its genesis in the love of learning which the house of Maharaja Anup Singhji has been evincing. If, on the other hand, Jahan Ghir is proved to be the theme of this panegyric we have here one more interesting document added to what we already possess, showing the love and patronage which the great Moslem rulers extended to Hindu culture and its promoters. But all that depends on the identity of authorship now set forth based on the fragment of letters the corrosive influence of time has left in the folio *lacuna*. Apart from the two above considerations the text has very little excellence to have merited inclusion in the new Oriental Series which can look up to a vast collection of 10,000 MSS for prospective publication. The experienced editor himself points out in the Introduction that it is doubtful whether the present work can be called poetry at all. There are only words, a string of epithets selected only for the sake of alliteration. However its publication is defended on the ground of intellectual dexterity and super-erudition attributed to it. We doubt whether this jingle of artificial vocabulary, bereft of any consecutive meaning and hardly justified by usage elsewhere in good literature, supplies even good music to the ear. Though melody has nothing to do with meaning, our great composers, apart from being contented with a Ragamala alone, have given always delightful and ennobling sense along with entrancing sound. Nevertheless we ought to encourage and appreciate every attempt to save from the wrecks of time the relics of ancient cultural creations which inspire self-respect and self-confidence required to make our future achievements enduring and deep-rooted. Thus even though the text itself is not of a high order the scholarly form in which it is presented speaks highly of the editor's learned taste, critical insight, painstaking care, attention for details, and desire for completeness which one cannot fail to notice in the scientific description of the defective and inadequate MSS, elaborate Introduction, presentation of *variae lectiones*, list of common passages in the varying MSS, reference to citations, index of words, and notes prepared with care and precision.

NEWS AND REPORTS

THE FOUNDER'S DAY AT THE MATH

The birthday of Swami Ramakrishnananda who started the Mission's work in South India was celebrated at the Ramakrishna Math, Myslapore, on the 6th and 12th of August. On the 6th there was special puja and homam.

On the 12th inst. a meeting was convened at the Math hall when speeches were delivered on the life and work of the Swami.

Prof. P.N. Srinivasachariar who had opportunities of intimate contacts with the Swami spoke of him as the modern avatar of Gुरु-bhakti. Rao Bahadur C. Ramanujachariar whose connections with the Mission began as early as the first visit of Swami Vivekananda to Madras, speaking next gave a moving account of the Swami's ascetic life. He referred to the Swami as his Master and said that what he is to-day and what he has been able to do he owed to him. Swami Vimalananda observed that the Swami in full measure deserved to be called the founder of the entire Ramakrishna Math and Mission and not simply of its branch in South India. For it was Swami Ramakrishnananda, the speaker continued, who in the days of the Baranagore monastery, the nucleus of the Mission, like a mother looked after the other disciples of Sri Ramakrishna and who, when all others were in a wandering mood, kept to the post, worshipped the remains of the Master night and day and thus laid the foundations for the future Mission.

The function terminated with thanksgiving and *arati*.

DEVENDRANATH BHADURI MEMORIAL A Magnificent Gift to the Cause of Indian Culture.

It is announced that Mrs. Himansu Bala Bhaduri, wife of Col. D. N. Bhaduri, I.M.S., has made a gift to the Ramakrishna Mission, of a large four storeyed house, worth one and a half lacs of rupees, situated at 111, Russa Road, Calcutta. This gift is made to perpetuate the memory of Devendranath Bhaduri, the only son of the donor, who died in England in 1943 when he was a student of 26 years. The gift will be called "Devendranath Bhaduri Memorial".

In making this gift to the Ramakrishna Mission, Mrs. Bhaduri has stipulated that the memorial building shall be used solely for the purpose of the

Ramakrishna Mission Institute of Culture which is at present situated at 4, Wellington Square. The Institute of Culture stands for certain ideals which were very dear to the heart of Devendranath who was not only a keen student of Indian culture but also a living link between East and West.

The Institute, as is well-known, was established in 1938 in commemoration of the first Birth Centenary (1936) of Sri Ramakrishna and has for its object the promotion and propagation in India and abroad of Indian Culture in all its aspects. It also stands for the assimilation of all that is worthy and elevating in other cultures, and for establishing cultural contacts with the peoples of different lands. This noble gift from Mrs. Bhaduri will surely go a great way towards solving some of the difficulties of accommodation. We offer our heartiest congratulations to Mrs. Bhaduri for the most magnificent gift she has made for such a noble cause.

We have received for publication the following circular from the Red Cross and St. John Organisation.

To facilitate the re-union of families who were domiciled in Europe and who are now scattered all over the world as a sequel to this war, the Indian Red Cross and St. John War Organisation have introduced a 'CARD INDEX SYSTEM'.

Families or individuals concerned in this and who are anxious to contact their people may apply to the Red Cross Bureau at one or other of the following addresses:—

1. 9, Old Court House St., Calcutta.
2. Banqueting Hall, Government House, Mount Road, Madras.
3. Prince of Wales Museum, 1st Floor, Fort, Bombay.

Index cards will be sent on application to any of the three above addresses with complete instructions as to how to fill them in. All written applications should be marked both on the envelope and on the application with the words "DISPERSED FAMILIES".

C. PADMANABHAN,
For Director of Publicity,

The Vedanta Kesari

VOLUME XXXII



NUMBER 6

OCTOBER, 1945

PEARLS OF WISDOM

देव्या यया ततमिदं चगदात्म शक्त्या
निःशेषदेवगणशक्तिसमूह मूर्त्या ।
तामम्बिकामखिलदेव महर्षिपूज्यां
भक्त्या नताः स्म विदधातु शुभानि सा नः ॥

With deep reverence and love we prostrate ourselves at the feet of the Universal Divine Mother who sustains the world ensouling it with Her Self-Power, who is the sum total of the powers of all the Gods and who is worthy to be worshipped by all gods and sages. May she vouchsafe to us every good !

—*Markandeyapurana*

The gopis worshipped Katyayani in order to be united with Sri Krishna. Everyone is under the authority of the Divine Mother, Mahamaya, the Primal Energy. Even the Incarnations of God accept the help of Maya to fulfil their mission on earth. Therefore they worship the Primal Energy. Don't you see how bitterly Rama wept for Sita ? 'Brahman weeps, ensnared in the meshes of maya.'

—*Sri Ramakrishna*

THE MASTER AND THE DISCIPLE

A forest scene. A youth of princely bearing comes running to a man of rishi-like countenance seated under a tree.

Disciple: [Gasping and with exasperated looks] Gurujee, you promised to make me the ace archer in the world and now—

Guru: [Unperturbed by the fright of the boy] And now...what happened?

Disciple: [In a stern undertone] What happened. It is an insult to you if your disciple is insulted like this: I was chasing a deer and the deer at last took refuge in a Saravyooha (enclosure protected by arrows) of a hunter boy and I could do nothing.

Guru: Is it? [exhibiting a little curiosity rather than anxiety] Well, I would like to see that boy then —

Both start and come to the hunter boy's place. The hunter youth hearing about the distinguished visitors comes out and receives them. To his utter surprise and joy the youth finds that the old man is his 'Guru'. He prostrates at the Guru's feet and requests him to come in.

Second Disciple: Gurujee, [The royal disciple is stung by the words and stares at the Guru with the unuttered question whether he is in unholy alliance against the first disciple] Blessed is this day for me. You come to me as God Himself.

Guru: [with loving tenderness] Dear boy, how is it that I am your Guru; I don't remember to have seen you at all.

Second Disciple: Revered Sire, to protect the harmless deer of this forest from tigers and lions and from the royal pleasure-hunts, I wanted to learn archery under you. Five years ago I approached you requesting to be accepted as your pupil. But as your Guruship was monopolised by your royal pupils I couldn't be accepted. Undaunted I came back, installed your image in a safe and sacred place and began to practise

archery before its presence. And to-day I am what I am.

The eyes of the Guru and the first disciple met and spoke a wordless language which each could understand and which was embarrassing to both. In love and sweet surprise the Guru's eyes went forth to his new *manasaputra* (spiritual son), prince among disciples. But soon the Guru's face gave way to depression and the gloom of helplessness, for he couldn't find a way to redeem his word to his prince—pupil to make him the archer-ace.

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The hunter-youth comes to know the helpless position of his Guru and decides to fulfil his promise at great sacrifice to himself.

Hunter disciple: Gurujee, why didn't you tell me about it? I am here to redeem your promise. [He disappears and in a trice comes back. In his bleeding right palm is his severed right thumb, the saviour of the deer. He places his thumb at the feet of his Guru and prostrates.]

Hunter-disciple: Gurujee, this is my humble Gurudakshina. I am happy that your promise to your royal disciple to make him the first archer is a truth today. [The prince - pupil looks on with smacking satisfaction.]

Howlings of agony of the deer are then heard. The hunter youth hears them and with consternation puts his thumbless palm on his chest with the words:

Oh, they upbraid me for my thoughtless sacrifice, for my Gurubhakti. Have I disowned you so that, that haughty prince may become the ace-archer? No, I have sacrificed you on the altar of my Gurubhakti, to fulfil my Guru's word—Still am I right?

Here is a colourful page from the history of old Guru-disciple life in India, unfortunately with a mischievously modern sting at the end. That halo of self-giving efficiency to bestow in abundance on his pupil, skill and the

spiritual virtues of love and service of creation so typical of old Gurus is round this Guru. He has given both skill and spirituality to his second disciple, though in *absentia*; but grafted skill alone with its attendant ambition and arrogance on his royal pupil. And the result was that the second had to practise self-denial even suicidally, and pour himself out so that the cup of the first disciple's ambition may be full to the brim. This is more a modern calamity. In days of old our ancients taught—and we practised—that skill should kneel and do homage before spirituality, before religion. We were asked to subjugate the *Rajas* in us, our active part, our scientific skill, so that the *Sattva* (religion) and *Santi* its sequel may predominate and we be at peace. But today the picture is reversed.

Be that as it may, two facts emerge from the above episode: the two Great Facts in all education and all religion, the great Guru and the great Sishya. Education as also religion must begin with a Godly Guru and must end with a Guru-like Sishya. From such education has flowed down to us the great Upanishads, the Gita, the Apaurusheya wisdom that does not lean on personalities. If present day education does not begin with a godly Guru, the fault is not the Guru's: a godly Guru is an anachronism today; he is not wanted. A mediocre individual who knows just the prescribed portion and nothing more makes the best teacher. Again if modern education does not end with a great Sishya the fault is not the Sishya's; for all that is wanted of him is to pass his examination. The teacher need not, rather cannot, take any special interest in his disciples, for the teachers are legion. Because the subjects are also legion. And so each teacher thinks his responsibility over when he has attended to a part of the student. The inevitable result is that the student is cut up into fragments. Though he learns something of everything he never gains a total vision of himself; he is an amalgam of many bits. It is this fragmentation of the

student that has made him incapable, defining his ideal: today a *student does not know what he wants*. He wants everything which means that he will achieve nothing. Who is there to see through him and see to his real wants and discourage his unreal wants?

'One must live one's whole life by the side of one who is like a blazing fire and then he will not take a false step.' Sri Ramakrishna used to say to his disciples. If this is a necessity in religion, it is more so in education. Against the blazing fire that is the teacher the student stands transparent and the teacher can see and give according to capacity. Sri Ramakrishna himself was a blazing fire and so he could say to his disciples as he often used to. 'Well, my dear boy, I can see through you as I see through a glass house.' That is the teacher. But to enable the teacher to fulfill his part well, to *know* his disciple and give, the disciple must not be stiff. He must be supple, obedient, receptive and surrendering: तद्विद्धि प्रणिपातेन परिप्रक्षेनेन सेवया The Guru must be approached in an attitude of homage, enquiry and service.

Let us not miss the fundamental fact in all education and religion that the Guru-sishya continuum—which in fact is the whole of education and religion—is a flow from a higher level to a lower perfectible level. The wind bloweth where it listeth. And so the guru must have enough to give. He must be a man of remarkable eminence, a reservoir of knowledge, strength and peace. That itself will inspire confidence in the pupil, and prepare in him a receptive and reverential attitude so necessary for the transmission of knowledge. Before such an eminence obedience and respect become spontaneous and come unsought for. If the Hindu ancients are insistent on the necessity of a guru for self-realization and assure us with the words, आचार्यवान् पुरुषो वेद, the man with a guru knows the supreme, they are equally insistent that the guru must be a *Tatva darshi*, one with the

vision of Truth, who has received the *adesha*, the command from above to teach.

Nevertheless, there are moments when the unwavering Advaitic genius of Indian wisdom comes and whispers to us the secret that we are our own guru, that there is no guru outside us. The God-guru conception of our ancients says that God is the *adi-guru*, the primeval teacher, the *sanatana-guru*, the eternal teacher, that guru is the ultimate Reality itself, गुरुत्वं परं ब्रह्म. Is this not sufficiently strong to convince us about the immanence of our guru in ourselves? Yes, it is enough if we recognise the higher self in us as our guru and adore him by our uncompromising bhakti to him. That is the whole of religion.

Instances are legion in our traditional lore as that of our hunter youth given above, to illustrate this Advaita of Guru-sishya bandha. A look, a touch, a word or a suggestion and the pupil blossoms into fulness in his own autonomy evidently without the physical presence and ministrations of the guru. Is it all self-effort? Is there no need for Guru's grace? An interesting parallel to the old problem: Self-effort *versus* Divine Grace. Consistent with our ancient preference for the strength-giving gospel of Advaita as also with our modern thirst for freedom and love of self-sufficiency we come to this conclusion: It is all self-effort. If it is said that our self-effort in a good direction has been gained by an act of Divine grace, we say that that act of Divine will itself was made possible in us by our chastened and spiritual self-effort. There is no higher religion than realising oneself as the God, the Supreme and the Sublime, the one and only Guru and to this religion self-effort nourished by Self-confidence is the only sure and speedy path.

All the same we cannot blink the harmful effects of carrying the gospel of self-effort too far by our present generation. Both the student and the aspirant of the times say glibly that education and religion are after all a matter of transmission and that we

need not worry about the Guru-sishya continuum. The student of today thinks that he can get all knowledge by himself from books and if he attends the class it is only for attendance. The religious aspirants of today hold that all that they want for their *sadhana* they find in books and that the guru's presence is not a necessity! If they argue this on the strength of instances of sishyas on whom knowledge dawned with no more physical presence of the guru than a word, a look or a suggestion, let them not forget that such sishyas were rare geniuses with their fertile field waiting for the vision of the guru. All are not geniuses, though all wish to be so, as all would like to escape the hard uphill work of learning and acquiring. To-day every other man thinks that he is a guru; every other man thinks he is a genius. And they can hoodwink the world by a show of knowledge or realization, for they have easy access to the highest knowledge in books. Thus knowledge has turned out to be a dangerous weapon in the unripe, unworthy hands of these pseudo-gurus of the day, adding thereby one more to the already alarming length of hurdles in the path of sincere souls. The direct effect of this on the life of the individual has been the falling in the spiritual standards. The holy wall that separated the spiritual from the secular has been smashed to atoms and so a thing is spiritual or secular according to convenience and expediency. There has been a vulgar oversimplification as the one we find in the great poem 'Brahma': 'Cricket is God; ball is God; the hit is God'.....Even the converse is true: God is cricket.....God is cinema.

So then if the present-day student or aspirant is not inspired by the traditional doctrines of obedient and surrendering discipleship, the blame is not entirely his. How can the four walls of the school or the monastery guard him from the corrosive Fascist and Communist influences outside?

If social conduct, politics and even religion have changed in their effort to accommodate these currents and cross-currents, how can

we expect the old Guru-sishya institution to remain unchanged. Education in its early days both in the East and the West was synonymous with discipline; it was the necessary preparation for all walks of life for all men. 'Discipline' is instruction—that which belongs to the *discipulus* or scholar.¹ And discipline meant a three-fold rigour, discipline of the intellect by intense study and meditation, discipline of the will by contemplation, concentration and discrimination, and discipline of the emotions by three-fold Brahmacharya. In these aspects education in ancient India was fully spiritual. But since then education has travelled far into a country of sordid utility, conscription and regimentation. Education in the West and following it in the East is a preparation for war. So the modern pupil naturally wants something less orthodox and more original than the same old doctrine of obedience to the Guru.

Another reason for the student's fall of faith in the necessity of the Guru and reverence to him is the fall in the stature of the personality of the Guru. Our ancients knew that if reverence and obedience are to be spontaneous to the Guru from the disciple, the former must be a giant in every respect and not dwarfs like the present-day teachers. There are many texts which insist on godly qualities in the Guru. One text lays down: He must be a man of high birth, with love and compassion for all beings, He must have faith in God and his ornaments must be scholarship, powers of expression and explanation of great truths. In knowledge, he must be as wide, and in patience and forbearance he must be as steady as mother-earth. In dignity he must be like a mountain. He must be as impartial as a balance, and must be smiling when teaching. Only such a guru will be respected by all and put on the head as a flower.

Let us not miss the wisdom of ages and think of applying the chisel of modernization

¹ Hastings: *Encyclopedia of Religion and Ethics*.

to this doctrine of reverence of and obedience to, the Guru, in our anxiety for originality. The respect a spiritual aspirant gives to his Guru is only the respect of the traditions the latter embodies and so obedience to him is a self-sanctioned necessity. When an individual enters a religious organization, he virtually enters into a 'spiritual contract' with his superiors who are to transfer to him the wealth of traditions they enshrine. The aspirant cannot hope to make such riches his own without an all-out obedience to those traditional rules and regulations of the Order. It is the love and aspiration for such riches that has brought him into the Order. And so obedience to the guru in so far as he is the living commentary on the rules and traditions of the Order is really obedience to the call from within the aspirant to share in the wider spiritual life. Hence obedience to the Guru far from being a choking of individual freedom and choice, as it is often misunderstood, is in fact the answer to the call of our higher self for a greater prize, is really the path of self-unfoldment and self-fulfilment. Here the aspirant is doubly responsive: to the call of his inner being to join in a wider spiritual life that the Order affords, and to the demands of the organization through his Guru, both responses being mutually complementary and supplementary.

For the Guru-sishya continuum to be healthy and fruitful, while respect, reverence and obedience are demanded of the pupil, the award to him of a certain amount of freedom is a basic necessity. In spiritual life the critical faculty is at its height. For without the maximum exercise of that faculty no renunciation can be honest and firmly based. Again spiritual life is one of creative activity. When *sattva* predominates it must lead to fruitful creativity. So to give scope for the creative and critical faculties and thus save spiritual life from dryness and frustration the award of freedom to proceed along one's natural bent, *swadharma*, is a legitimate demand of the aspirant and must be granted.

The Guru-sishya continuum is a fundamental fact of our lives, an eternal necessity

with us. For it means an unremitting call to study, meditation, concentration, vigilance—in short, obedience to the demands of the higher values immanent in us, to the love of the spiritual. As long as I live, I learn, said Sri Ramakrishna.

We have the Guru in everyone of us—our higher selves—the nucleus of our love for the Mores in life, love for the *not ourselves* which makes for righteousness. We have the sishya in us, asking the eternal question, how have we bettered our yesterday's best. That we may be complete and peaceful personalities, we have to establish a loving co-operation between these two halves in us, we have to achieve the harmonious philosophy of the half and half. We know that much of our happiness in life depends on how we react to the

demands of the better and the nobler in us. We cannot entirely ignore the higher in us, nor will we be happy in a pig philosophy of the flesh. Each one of us has to find and fix his golden mean between the higher and the lower, to realise the *samatva*, which in fact is the goal of all religions. And until the *samatva* is reached the pointer of the balance is shifting and unsteady. So let us not be lulled into the complacency that our battles are over and that we can lie on our oars. Eternal vigilance is the price of freedom. Unremitting alertness is the main offering to the God of Achievement.

He who knows how to find an instructor for himself arrives at the supreme mastery.

He who loves to ask, extends knowledge.....

But who ever considers his personal opinion, becomes constantly narrower than he was.

77183

SRI KRISHNA AND THE MESSAGE OF LOVE*

By Prof. D. S. Sarma, M.A.

A well-known verse compares the Upanishadic texts to cows, Krishna to a milkman and the Gita to milk. Continuing this figure we may say that there was one cow, with plenty of milk in her udders, which escaped being milked at the time of the Gita and which was milked later at the time of the *Bhagavata*. Or in unfigurative language we may say that there is in the *Brihadaranyaka Upanishad* a famous text whose implications do not come within the scope of the *Bhagavad Gita* but are fully illustrated in the *Bhagavata Purana*. The text is as follows:—

न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति, न वा अरे जायायै कामाय जाया प्रिया भवति आत्मनस्तु कामाय जाया प्रिया भवति.....
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥

* Based on the lecture delivered at Sri Krishna Jayanti celebrations on 2nd September 1945 at the Sri Ramakrishna Math, Myslapore.

'It is not for the love of the husband that the husband is dear, but it is for the love of the Atman that the husband is dear.

'It is not for the love of the wife that the wife is dear, but it is for the Atman that the wife is dear.

'It is the Atman that has to be seen, heard, understood and meditated upon.'

The great sage Yagnavalkya on the eve of his retirement to the forest gives this *upadesa* to his wife Maitreyi. He teaches that the mutual love between the husband and the wife should not be an end in itself, but that it should be made the means to the end of self-realisation or the realisation of God. If in the mantras quoted above the word Bhagavan is substituted for Atma they would exactly express the feelings of the Gopis for Krishna. That the attraction which the finite soul feels for the Infinite till its

finitude is transcended should be expressed in terms of human love—is the burden of all subsequent Krishna literature.

Our sources of information for the life and teachings of Krishna are (1) The *Mahabharata* (2) The *Harivamsa* (3) The *Vishnu Purana* (4) The *Bhagavata Purana* and (5) The post-Bhagavata Literature.

The earliest mention of Krishna, the son of Devaki, is contained in the *Chandogya Upanishad*, where he is described as the pupil of one Ghora Angirasa, from whom he is said to have learnt that the real sacrifice is the life of man himself—a lesson strikingly similar to that taught in the Gita. The next mention of Krishna is in Panini, who refers to Vasudeva and Arjuna as objects of worship. But these are only bare mentions. Our earliest source of information for Krishna's life is the *Mahabharata* itself. But here it is only his later life that is given—not his early life with the Gopis at Brindavan. For this we have to go to *Harivamsa* and *Vishnu Purana*. The information contained in these two books is greatly expanded and treated with marvellous power and beauty in the famous tenth Skandha of the *Bhagavata Purana*. The *Bhagavata Purana* subsequently gave rise to five systems of theology in which Krishna is the central object of worship—those of Madhva, Vishnuaswami, Nimbarka, Vallabha and Chaitanya—not to speak of the innumerable songs, poems and dramas in the various vernaculars of India.

Now let us look for a moment at the probable dates of these sources of information.

- (1) The *Chandogya Upanishad*—6th century B. C.
- (2) Panini's *Ashtadhyayi*—4th century B. C.
- (3) The *Mahabharata* (as we have it now)—2nd century B. C.
- (4) The *Harivamsa* and the *Vishnu Purana*—4th century A. D.
- (5) The *Bhagavata Purana*—9th century A. D.
- (6) Chaitanya—16th century A. D.

It will be seen that it is a far cry from the *Chandogya* to Chaitanya. The religion of love centering round Krishna went on developing for more than twenty centuries. Even if we take the *Bhagavata Purana* as the lower limit and the *Mahabharata* as the upper limit, we have, if we regard the dates assigned by Western scholars as correct, a wide gulf of eleven centuries dividing the two sources of information. When the life of a hero who is mentioned in a work dated 6th century B. C. comes to be fully written only in the 9th century A. D. that is, 1,500 years after he lived and died what hope is there of finding only historical truth in such a 'biography'? The fact is that the authors of these famous scriptures never meant to give us history, they meant to teach us religion. Their aim was not historical accuracy, but something far higher viz. poetic truth or spiritual truth. At the same time it is not correct to say that their books are books of fiction for they have, as their bases some undoubted historical characters and some historical incidents. The proper designation for them perhaps is 'historical parables.' Just as in an historical drama or an historical novel the author takes historical incidents and characters and suitably modifies them for his own purpose and even adds to them or omits from them certain things necessary for the object he has in view so also do these authors of what may be called historical parables. Their object is to give expression to some phases of universal religious experience, and this they do through the historical materials that came to their hands. For instance, how often have we not felt when reading the Rasa-Krida chapters in the *Bhagavata* that the poet is describing our own intense love for the lord in moments of rapt prayer and devotion, rather than that of the cowherd girls of a far-off province in a far-off age? No. Our Puranas are not historical chronicles, they are historical parables. They don't give historical truth, but universal religious truth.

The way in which the religion of love centering round Krishna had developed in

the early stages is best illustrated by the history of Radha in the later stages of the same development. Radha is not mentioned in the *Bhagavata*. All that the *Bhagavata* says is that among the Gopis there was one who was a favourite of Krishna and that he wandered in the forest along with her, thus rousing the jealousy of the other Gopis. This favourite gets a name—Radha—and remains only a favourite in the works of Vishnuswami and Jayadeva and in the Krishna Upanishads. But in Nimbarka, Vallabha and Chaitanya she becomes the wedded wife, the eternal spouse, of Krishna. And finally we are told that in the sect called the Radha-Vallabhi sect, which was considerably influenced by Saktism, and which was founded at the end of the 16th century by Harivamsa, Radha becomes the Queen of the world and Krishna only her agent. When in the broad light of history, before our own eyes, as it were, a legend like that of Radha could grow, we can imagine how the tradition regarding Krishna grew up in those dim pre-historic centuries before the Christian era.

It is interesting to note that the religious stream of Bhakti centering round Krishna, which begins with the *Bhagavad Gita* and passes through the Alvars of Southern India, through the works of Ramanuja, the *Bhagavatu Purana* and the system of Madhva splits itself into two in later Middle Ages. One branch which flowed over the Maharashtra centred round Krishna and Rukmini. The saints of Maharashtra sing of the wedded love of Krishna and Rukmini in their glorification of Vittobha of Pandharpur. The other branch which flowed over Northern India and extended from Gujrat to Bengal centered round the romantic love of Krishna and Radha. The poems of Chandidas, Vidyapati, Mirabai, Narsing Mehta and the innumerable minor poets in the various vernaculars of Northern India derive their inspiration from the Radha-Krishna cult.

What is the spiritual experience which all these schools of philosophy and poetry express? It is simply the soul's hunger for

the Infinite represented as a person. This hunger is interpreted in terms of human love. In this symbolism the soul is represented as a woman and the Infinite as a man. The question is whether wedded love, the love between husband and wife, best represents the soul's longing for God or romantic love, the love between the lover and the beloved best represents it. In wedded love there is an absolute sense of ownership and an absolute identity of interests. But it is bound by moral law, and familiarity may somewhat blunt its edge. So some teachers of Bhakti taught that romantic passionate love outside the marriage bonds represented the soul's longing for God more adequately. For here love does not obey any law outside itself. It is a sovereign and a law unto itself. The soul in the embrace of God is beyond all Dharmas.

It will be observed how brave and fearless in their quest of God the Hindu teachers are. They do not mind in the least the perils and the pitfalls of their quest. These daring souls leave to lesser men the task of inventing safeguards, erecting fences and thus protecting frail mortals who try to follow in their footsteps. The teachers of Advaita, for instance, take courage in both their hands and say, Thou art He—तत्त्वमसि. And the teachers of Bhakti with similar courage say that the soul's longing for God is not adequately represented by *Dasyabhava*, the attachment of the servant to the master, or by *Vatsalya-bhava*, the attachment of the parent to the child, or by *Kanta-bhava*, the attachment of the wife to the husband, but by *Mathura-bhava* the passionate romantic love outside the marriage bond symbolised by Radha-Krishna, though in all these cases absolute self-surrender is assumed on the part of the soul.

Let us now take stock of the situation created by this vast body of religious literature centering round Krishna in all the languages of India. There is no doubt whatever that by this means religion has been brought home to the masses. The religion

of love is an essentially democratic movement before which the rigidity of the caste system is bound to disappear. All the great teachers of Bhakti have taught that God was easily accessible to every man and woman without any distinction of caste, creed or colour. For instance the author of the *Narada Bhakti Sutras* says:—

नास्ति तेषु जाति विद्या-रूपः-कुल-धन-क्रियादिभेदः ॥

‘Among the devotees of God there is no distinction of caste or culture, beauty or rank, wealth or profession.’

Also, wherever the religion of love spreads itself the weight of a complex ritualism is considerably lessened. Rites and ceremonies which tend to make religion mechanical and lifeless are bound to yield place to the simple religion of the heart. The same may be said of the difficult yogic practices which have an attraction for certain types of men. Yogic *asanas* and *pranayama* may have their place in religious *sadhana*, but they must yield precedence to love of God. And, finally, all metaphysical subtleties and philosophical discussion shrinks to their proper proportions in the presence of an overwhelming feeling for God. Thus the vast Bhakti movement of the Middle Ages in India breathed new life into religion and helped people to overcome to a certain extent the social, mechanical and intellectual obstacles in the way of true spirituality.

But the movement was not without its own drawbacks. Excessive emotionalism has its own dangers. Too often religious emotion is cultivated at the expense of the intellect. It is a sad sight to see the low intellectual level of some religious groups which are wedded to the school of Bhakti. Such groups invite the contempt of all sane-minded men and soon become the laughing-stock of the world. Also there are some adherents of the Bhakti schools who sing and dance and steep themselves in a slush of emotion so as to neglect their ordinary duties of life and become a source of annoyance to others. When the feeling of Bhakti is not properly balanced by Karma on one side and by Jnana on the other, as in the *Bhagavad*

Gita, it is apt to degenerate into excessive and unhealthy emotionalism. Religion should not shriek at the top of its voice any more than it should become a lifeless routine or intellectual jugglery. It is at considerable peril to our minds that we cultivate one faculty to the exclusion of the other faculties. That is why a great scripture like the *Gita* always insists on the harmony of Karma, Bhakti and Jnana. The ideal yogin whom it has in view is neither a mere ritualist, nor a mere emotionalist nor a mere intellectualist. We cannot say that the Bhakti schools of our Middle Ages have maintained the same balance and harmony in religious life.

Another danger which has to be guarded against in the religion of love is that what after all is only a mediate symbol might be taken for an ultimate reality. Krishna, the lover of transcendent beauty, to whom the soul surrenders itself in blissful rapture as to an earthly lover is after all only a powerful symbol of the infinite impersonal Absolute which is the ultimate reality. What Krishna is to one soul Rama may be to another soul, Karthikeya to a third and Jesus Christ to a fourth. These are all *Ishta-devatas* who symbolise for us in an agreeable form what is really Formless. A worshipper who places himself in the position of Radha and contemplates on Krishna should recognise a sister in the Christian nun who calls herself the bride of Christ. Both have the same method of approach to the Infinite and the Formless. But both must be constantly aware that the form they worship is only a symbol of something higher. Else they would not recognise each other as brother and sister, as pilgrims on the same road. And, what is more dangerous still, instead of earthly love leading to divine love, a reverse process might be set up and lead to gross animalism. Kama and Prema are two different things. The former is carnal love, the latter is spiritual love. Kama is mere desire for the temporary sheaths of the Self. Prema is love for the Self itself. The attraction that we finite selves feel towards one another and towards the infinite Self is the

attraction of the parts towards one another and towards the whole. The sundered spirit which is spread over the cosmos is trying to come back to its original wholeness and purity and is playing in that process this cosmic drama. And love is the force which is at the bottom of this process of integration. Love is eternal. That is why they say, God is love. The more we cultivate love in our hearts the more are we divine. Desire is a far inferior thing. It belongs to the flesh, not to the spirit. It is temporary and fleeting. It is of the earth, and is earthy in its nature. We are asked to renounce desire, but cultivate love. Unfortunately, the two are so closely connected together that the one is frequently mistaken for the other. Too often we find mere sensuality masquerading as spirituality. This is the greatest danger to which the

religion of love is exposed. It is painful to see how some of the pages in the history of the Bhakti movement in India are disfigured by Premā degenerating into Kama, by religion being made a cloak for immorality.

Year after year in the month of Śravana we celebrate the birth of Sri Krishna from whom have flowed a thousand streams of love and spread themselves over the whole of India. But unless He takes birth in our own souls and progresses from stage to stage, marching from Brindavan to Mathura and from Mathura to Dwaraka, quelling the evil passions of our hearts, and taking us to the higher and yet higher levels of self-surrender, our religion cannot be said to become a live force binding us together and making us feel our unity in God.

कुष्णात्परं किमपि तत्त्वमहं न जाने॥

SINNER'S FATE IN HINDUISM

By Dr. M. H. Syed, M. A., Ph. D., D. Litt.

One of the charges levelled against Hinduism by the Christian missionaries is that Hindu religion is so barren because unlike Christianity it holds out no hope or prospect of redemption for the sinners. They say that Lord Jesus Christ the only begotten son of God, sacrificed His life on the cross for the redemption of erring humanity and those who accept Him are saved from eternal hell once and for all; whereas Hinduism has no such prospects for any sinner, because it does not allow for forgiveness of sin. Thus the outlook for the sinners and for his future well-being in the life beyond is rather gloomy and cheerless.

A closer and deeper study of the fundamental principles of Higher Hinduism reveals that though there is no room for forgiveness of sin in its teachings yet they fill the heart of a sinner with dignified hope and confidence

in the amelioration of his undesirable condition and the attainment of perfectly moral life in course of time.

Whatever may be the cause of his sins, they can be exhausted and put an end to by suffering. Having suffered once and having paid all his Karmic debts in the form of sorrow and sufferings of every description here and hereafter, he becomes as pure as snow. He suffers because he sins, but deliverance from evil tendencies and vicious propensities is entirely in his own hands. However degraded and fallen a man may be, the moment he is awakened to his higher nature, the Blissful Self, learns to identify himself with it rather than with the form, he feels himself a better man and all his evil actions are burnt in the fire of wisdom. 'Even if thou art the most sinful of all sinners, yet

shall thou cross over all sins by the raft of wisdom' (Gita IV. 36).

In considering the fate of sinners the first great truth which must never be forgotten is that the Divine nature resides in man. We may call that Divine nature by any name we choose,—God, Atman—its totality resides in man. In the wickedest sinner that Godhead resides in the innermost heart of his being, with as perfect a fulness of the Godhead as in the heart of the greatest saints. Brahman and pariah are equally divine; and the Brahman who spurns the pariah but spurns the Godhead dwelling in his own self. This is a well-known teaching of Vedanta. To find the God within is the sole task of human life and that Godhead is found equally in sinners as in saints.¹

No man is born perfect. According to ancient Hindu religion every *jiva* has to tread the *Pravritti marga* before he returns Home through the *Nivritti marga*. During his wanderings in search of happiness he blunders, makes mistakes, commits sins and through prolonged suffering and sorrow learns the needed lesson of *vairagya*, dispassion and then at long last, establishes himself on the Path of Perfection and self-realisation. This law of human evolution is inevitable and no one can escape it. One who is called sinner today will become saint tomorrow. This does not seal the fate of any sinner. He has no reason to be downcast and dejected. He is the master of his destiny if he learns to make right choice now, and tries to improve himself through self-effort and the grace of a Sadguru if he is lucky enough to get one.

¹ *The God without and God within*: p. 20 by C. Jinarajadasa.

The ethical code of the Hindus lays it down as a rule that a man must endeavour to attain moral purity and then only does he become entitled to Guru's grace. It surely does not accept the theory which merely asks for grace without earnest and persistent effort for eradicating one's vicious tendencies. It is clearly indicated in ancient Hindu scriptures that grace does not serve as a means of removing sin without serious effort on the part of the sinner. Grace is invariably given according to the efforts made but in most cases the effort made is insufficient to obtain full grace.

There are two ways of expiation of a man's sins; the one has already been briefly referred to in the foregoing paragraph, namely, through the acquisition of wisdom and right understanding of his real inner nature. The other is through devotion to one's *Ishtadeva*. It is a well-known fact that the name of Hari is undoubtedly the surest and swiftest and yet the easiest means of expiating one's past sins. The greatest of sinners can attain the supreme abode of God through the blessings of the Name. But he who takes to sinful ways deliberately and with a firm resolve, on the strength of the Divine name, has little hope of deliverance.

The *Padma Purana* says, 'the sins of those who commit them on the strength of the Name, stick to them like a coating of adamant and cannot be washed out'.

It is true, as stated in the *Matsya Purana* that even those who are given to sinful ways and immoral practices are purified and liberated through repeated kirtans of Sri Hari's name. Thus we see that Hindu Faith, ancient or modern, does hold out as much hope of salvation to the sinners as Christianity itself.

IS HINDUISM ON THE DECLINE?

By Sri G. A. Chandavarkar, M.A.

Of late, even the most ardent followers of Hinduism seem to feel that Hinduism is on the decline and the Hindu race is decadent. They raise the cry that the religion is in danger of being wiped out by the aggression of other communities. Some say that the Hindus have no communal consciousness and are being subjected to ignominy and contumelious condemnation and have no power of retaliation when their scriptures are held up to obloquy by merciless critics. Even granting, if not admitting, there is some justification for raising such a bogey, we feel that there is neither cause for panic nor reason for sorrow. While we are prepared to admit that the intentions of such pessimistic critics may be good, we feel that their zeal is misleading and the detractors of Hinduism will feel encouraged to create many more Miss Mayos and Beverley Nichols, the lineal descendants of Abbe Dubois. Strangely enough, some protagonists of the Hindu Mahasabha also seem to take delight in indulging in counsels of despair and laying the brushes thick on some of the 'weaker spots' of the 'body politic.'

To start with, let us realise that Hinduism is not a particular religion with a certain set of dogmas or beliefs but a civilization and a culture. It has within its fold numerous creeds and beliefs ranging from atheism and agnosticism to pantheism. One who has no belief in God, a Nastika and another who believes that 'God is All and all is God'—all go under the classification of Hindus. Besides, the history of that civilization goes back to thousands of years. Naturally then it is difficult even to frame an accurate definition of Hinduism. Such rare complexity and hoary antiquity combine in rendering the process of separating the chaff from the grain difficult, thus facilitating the process of making sweeping generalisations. If, by prestige and its loss by the Hindus were to mean the loss of political privileges, it may be true not only of the Hindus but almost of

all the subject races who naturally develop 'inferiority complex' and suffer from many such disabilities. Why should the Hindus alone become the target of criticism? If the masses are sunk in poverty and ignorance, it is not the Hindus alone that are sharing this fate but the Indians as a whole suffer from economic distress. 'Hinduism as a religion' cannot be said to be the root-cause of this downfall.

Then again, the very fact that 'Hinduism' in all its various phases has shown remarkable vitality from the Vedic period down to the Vivekananda times is noteworthy. It has conquered the conquerors. The Ramakrishna-Vivekananda movement, the Theosophical Society, the Tagore School and other protestant or revivalist movements have actually 'invaded the Western continents' in thought. Philosophers like Emerson and Carlyle, Deussen and Schopenhauer, orientalists like Monier Williams, Max Muller and Wilson bear ample testimony to this 'spiritual conquest' of Hinduism. Let us not then despair of it. As long as the Hindu thought does not perish 'the race' will not and cannot perish. The truths embodied in the Sanatana Dharma are imperishable and invincible.

'There is no "Communal consciousness" among the Hindus' is another defect pointed out. If by this is meant that a feeling of exclusiveness should exist as a hand-maid of individuality, it stands in danger of breeding fanaticism which again is not desirable. Hindu religion never claims that it alone has the monopoly of truth. At the most it claims that the ideals of the Vedanta are the highest and the noblest. Human thought cannot go beyond that. If Sufism or Christian mysticism comes nearest to it, we have no quarrel with any. If, however, political privileges and official loaves and fishes are denied and economic freedom is not won, it cannot be the off-shoot of Hinduism. It is

not the particular religion that stands in the way of regaining these 'Paradise Lost.' Even Christians, Muslims and the Jews wherever they are subject-races, may not have the liberties, but that blame cannot be laid at the doors of religion. Loss of political power or the winning of economic freedom cannot be the result of the following of a particular creed. If that were so, can it be argued that a particular group by a wholesale conversion to another faith will attain political greatness? Mere arithmetical calculations, say the increase or the decrease of the followers of a particular creed, are not of vital importance. Besides the mere numbers there are other factors that count more heavily in such matters. Let us silently work for the amelioration of any group in matters economic and educational. When these levels rise, automatically other levels will rise.

When we say all this, we do not mean that amongst the Hindus now there is nothing that needs any reform and everything is alright with its followers. Certain institutions like the numerous sub-divisions and sub-castes should necessarily be re-formed to

suit modern requirements. Even our Smritis have laid down that rules and regulations can undergo modifications. They are not like the laws of Medes unchangeable. They are not static but dynamic. They are not rigid but progressive. If every Hindu, Muslim or Christian is true to his *faith* and does not hate his brother because he holds views other than his own but seeks points of agreement and not of divergence, we are sure matters will improve. The Vedas declare 'सहनाववतु, सहनौ भुनक्तु, सह वीर्यं करवावहे....माविद्विषा वह्ने —' Let us protect ourselves together, and live together in peace and harmony.' If we take care of ourselves, Hinduism or for the matter of that, any 'ism' will take care of itself. There seems to be nothing wrong inherently in Hinduism as 'Hindu Dharma.' If there be any fear of Varnasamkara, it will be and is due to the actions of some of its followers perhaps. When that notable princess cried out, किं करोमि वगच्छामि वेदान् को उद्विष्यति Kumarila Bhatta replied: मात्रिमेपि वरारोहे भग्न चर्योस्ति भूतले 'Do not be afraid. Bhattacharya is alive'. So we have unbounded faith in our *Bhattacharyas of modern India*. Name them we shall not.

SAINT BULLA SHAH AND HIS VEDANTIC TEACHINGS

By Swami Jagadiswarananda

Sufism is the essence of Islam. It has the same philosophical foundation as the Vedanta. Sri Ramakrishna was initiated into Sufistic *sadhanas* by the great Sufi, Gobinda Rai and was blessed with the same spiritual realisations as those of Vedanta. Sufism has produced a multitude of saints in many provinces, particularly in the Punjab and Sind. Bulla Shah is one of the greatest Sufi saints ever born. The name of Bulla Shah is widely known in the Punjab. There the illiterate Jat peasant with a turban on the head and a stick in hand is walking the roads or working

in the fields singing melodiously the *kajfis* (verses) of Bulla Shah. Even the Hindu monks of Uttara Khanda memorise and recite the teachings of this Muslim saint as they are pregnant with the truths of Advaita Vedanta.

Bulla Shah was one of the disciples of the celebrated Sufi saint, Miyamir, who lived about three hundred years ago in a village three miles to the east of Lahore. Even to this day, this village is called Miya-mirki Chhauni. (Chhauni means cantonment, and there is a government cantonment in the

village.) As a house-holder Bulla had plenty of wealth, honour and other equipments for worldly enjoyments. He was the Badshah (Nawab, Raja, King) of the town of Bulkh near Bukhara. But soon earthly pleasures lost all charm for him. He found them empty. They brought in their wake sorrow and pain. To him came the call of renunciation; he hungered for the contact and company of holy men. He heard from his ministers the sacred name of the saint Miyamir whose fame had then spread far and wide. He got anxious to meet the saint and have his blessings. So Bulla installed his young son on the throne and in the company of a faithful minister and about a hundred attendants left for Lahore. After a tedious journey for two long months he reached the cottage of Miyamir in a jungle in the village mentioned above. Through the fakir at the cottage door a request was sent to the saint praying for his darsan. The saint sent word that he cannot grant an interview to Badshah then. The Badshah was mortified at this but became more determined to meet the saint. He said to his retinue thus: 'Return home. I shall not enter into worldly life again. I am bent upon having eternal union with my heavenly Beloved. I shall surrender myself at the feet of this saint and follow the path of illumination according to his guidance.' So saying the Badshah distributed his wealth and all he had brought from his kingdom keeping only a blanket to warm his body in the ensuing severe winter.

The Badshah of the palace became a beggar of the street; the prince turned a pauper. The minister and the attendants reluctantly wended their steps towards Bulkh. Now Bulla in the guise of a homeless and penniless fakir approached Miyamir for his darsan but the latter still refused saying: 'Badshah, time is not yet opportune for our meeting. Go to another fakir who lives twenty miles away from here on the banks of the Ravi. Practise yogic penance under his gracious guidance for twelve years and then come to me.' Bulla obeyed the words of the master Miyamir willingly and

found out the cottage of the fakir on the river banks. The fakir seeing Bulla from a distance recognised him and said, 'You are Badshah of Bulkh. Is it not?' Bulla said most respectfully, 'Yes; but how could you know and recognise me?' The fakir replied: 'The other day Miyamir Sahib told me that you would come to me on such a date and practise yoga here.' Delighted at the true prediction of Miyamir, Bulla prayed to the fakir with folded hands thus: 'Yes, I have been sent by Miyamir. Kindly accept me as your disciple and initiate me into yogic practices.' Bulla practised yoga for twelve long years under the directions of the fakir living on fruits, roots and milk. His body became emaciated; his physical grace disappeared and his hairs and nails grew long and were uncared for. When twelve years were completed, the fakir asked Bulla to go to Miyamir for final initiation. When Bulla came to the cottage of Miyamir and asked for the interview, the doors were flung open and Miyamir smilingly received his disciple and talked to him kindly and cordially. Though Bulla's dress was dirty and his body unclean, his face shone with serenity and sanctity. The guru was then very glad to have his worthy disciple by his side, as he can hand over his spiritual wealth to him for the good of humanity. Spirituality is not airy nothing; it is something tangible and can be given by the illumined guru to the competent disciple like a flower. After the initiation and ordination of Bulla was over his guru said: 'You are now reborn. Hence you are renamed as Bulla Shah. Forget all your former name, position and family connections.' Bulla was blessed with the realisations of his illumined guru. He became a saint in possession of highest spiritual wisdom. His countenance now beamed with the lustre of divine light. His very presence now radiated peace and purity. His personality was grave but gracious to all. When the flowers blossom, the bees gather round in greed of honey instinctively. The blossomed flower of Bulla's realisations attracted devout men and women of different religions from far and near. His

teachings, full of fervour and flavour of Atma-jnana spread throughout the province of the Punjab and became very popular. Since then for about three hundred years Bulla Shah's teachings have captured the imagination of the Punjabis and inspired them in their quest of truth. Bulla Shah is regarded today as one of the greatest saints of the Punjab by both Hindus and Muslims alike.

One day the Maulavis, the fanatic Muslim divines approached Bulla Shah and asked 'who are you?' The Sufi saint replied spontaneously in conformity with his highest realisation of 'Aul Haq': 'I am Khoda the great God (Reality).' The religious scruples of the Maulavis who were ignorant of spiritual experiences received a rude shock by the reply of this wandering saint. They arrested him and took him to the Muslim Nawab for trial and punishment for this unpardonable offence. The Nawab asked Bulla Shah the same question, 'who are you?' The Sufi saint said, 'I am a servant of God (Allah).' The Nawab finding no fault in the reply of the saint set him free. Bulla as before wandered from place to place enjoying the illusory fun of this world. But the anger of the Maulavis was not abated. On another occasion they put him the same question, 'who are you?' and Bulla said in reply as before 'I am none other than Khoda.' He was again caught for his offensive reply and taken to the Nawab. The Nawab asked him again 'who are you?' The saint Bulla replied, 'I am a servant of God.' The Nawab was a bit surprised at this reply; for the allegation against him was just the opposite. So he said to the saint thus: 'How is it that on the roads you say that you are Khoda Himself but before me you say that you are a devotee of Allah. Is it not falsehood? But a saint like you should not tell lies.' Bulla Shah replied: 'Nawab, I do not tell lies. When I am as free as air on the streets, scriptural injunctions have no hold on me as they cannot bind Khoda. So on the roads I look upon myself as Khoda as experiencing the highest ecstasy. But when I appear before you like a criminal caught and con-

demned I have no longer any freedom. I am no better than a servant. Hence before you I call myself a servant of Khoda.' This bold reply of Bulla Shah touched the heart of the Nawab who then with a respectful heart bowed to the saint and released him.

Bulla now began to proclaim himself as the Badshah. The Maulavis were again enraged and took Bulla to the Nawab with this complaint that this fakir used to call himself Khoda before but now he calls himself a Badshah (emperor). So he must be penalised. The Nawab interrogated Bulla Shah, 'If you are an emperor, where are your treasures?' Bulla said, 'The Badshah who has profuse expenditure must amass wealth. But I have no expense at all. The merciful Lord provides me with all my requirements even without my asking for them. Why should I then store wealth?' The Nawab again asked, 'If you are a Badshah where is your army?' Bulla Shah said, 'I have no enemy to fight with. Why should I then keep an army for nothing. Those who have enemies should maintain an army.' My empire of the Self is absolutely free from evils and enemies. He who rules as the all-powerful Emperor, the knower of Atman (self) and realises the cosmic phenomena as illusion is the real Badshah. Hence my emperorship is everlasting. It is never lost. But the emperorship of this earth is temporary and may go to-morrow.' The Nawab understood that this saint is above the dual throng of mundane existence. Hence he cannot be judged by earthly laws. Rules and regulations of human society can no longer bind him. Hence he was set free with this public declaration: 'None should obstruct the aimless wandering of this man of god from today. He who dares do so will be prosecuted and punished.'

The kafis (verses) composed by Bulla Shah are in the Punjabi language. The most popular of his verses is "CIHARFI" or thirty-lettered garland of verses. There are thirty letters in the Punjabi alphabet. The thirty verses each begin with a letter in order.

We give below the English rendering of a selected number of verses from the Garland.

1. My dear, first know thyself. First realise the true nature of your Self. As you are ignorant of your own Self you are drowned in the ocean of sorrows. Nothing short of the knowledge of Self can make you happy. None can ever be happy in other million means. Having learnt the mystery from all clever scholars of the earth, Bulla Shah addresses every man thus: 'My dear, the four Vedas and the Koran all declare that you are the embodiment of absolute bliss and knowledge.'

2. Closing your eyes and nose (i.e. all sense-organs) be seated in solitude and meditate on Absolute Reality. Give up desires as they make the mind outward. Realise the emptiness and illusoriness of this world. Conquest of mind is possible only by desirelessness. The intellect is the knower of the external world. But Atman illumines the intellect. That Atman is the immortal part of your being. Bulla Shah says: 'My friend, realise this mystery and pass time in peace.'

3. In your all-pervasive being there is not even the least perforation through which a blade of grass can enter. As one in sleep sees various dreams, so we see this cosmos on account of the nescience though it has never been created. Bulla Shah says: 'In the world within or without there is nothing other than your own being. Your self-imposed ignorance has kept you ignorant of this great secret.'

4. Meditate in your heart of hearts and experience that your being is the substratum of the cosmic illusion. It is through your being which is consciousness itself that others can know objects; otherwise no knowledge of objects is possible. As a boy is afraid of his own shadow, so you are bound by the phenomena which is nothing but the creations of your own desires. Bulla Shah says: 'Who binds the spider? It weaves a net and gets entangled in it. We create our own bondage and cry for release!'

5. It is a wonder that life is a pleasure to you and death a terror. But in fact life and

death belong to the gross body, the mortal part of your being. But the immortal part of your being does not undergo any change by life or death. Your being is the life of all creatures. As the sky pervades all objects but remains unattached, so you being the life of the universe never depart from your nature in the least. There is nothing second or equal to or greater than you. You have neither origin nor end. You are Bliss absolute. Bulla Shah says: 'Mortality cannot touch your being. You are beyond time and space. Your being is ever immortal.'

6. Your desires are harassing you incessantly and have made you oblivious of your real being. You were the owner of your Atman-empire but your desires have deprived you of your empire and turned you a beggar. Your treasury is now empty. Your bonine being is enchained by the slender thread of desires. Bulla Shah says: 'See the fun! The ocean has been compressed in a small earthenpot! The sun of awareness of your eternal being will reveal its dazzling lustre as soon as the cloud of desires subsides.'

7. You are ignorant of the affairs of your own home. Being connected with desires, you have been transformed into them. Shake off the desires like dirt and dust and be desireless. When desirelessness is established, the seer within is revealed in its effulgent glory. A grassy field cannot conceal a lion long. Bulla Shah says: 'Sometimes it happens that having had the missing necklace in the neck, we search for it madly in the nook and corner of our house, though it is never lost. You have simply forgotten your real being and consequently been dropped in a well of miseries out of ignorance.'

8. Your luminous being is the revealer of the visible phenomena. Your being resides in all eyes as the seer. You are the witness of the three-fold states of waking, dream and sleep. But you are beyond these states. Bulla Shah says: 'Your being is ever-luminous and does not undergo any change in any place or time.'

9. Do not harbour any doubt regarding your Self. There is nothing other than your

Self in the universe. Know this for certain and be free. Accept a knower of reality as your guide and in no time you will be blessed with illumination. Walk steadily on the spiritual path in strict accordance with the teachings of the guru. Your eye of wisdom is covered with cataract. The eye will be cleansed by the remedy of the guru's teachings. Bulla Shah says: 'Ascertain your own being as ever free, pure and awakened and meditate on it.'

10. Cherish not even the slightest doubt that you are the owner of the universe. As a lion forgetting its own prowess keeps company with the goats and like them eats grass and bleats, so you have forgotten your real nature and are weeping like a helpless child. But as soon as the self-forgetful lion remembers its nature, it jumps out, roars and devours goats. Bulla Shah says: 'If you want to end your sufferings remember your infinite being.'

11. Alas! how ignorance has created this beautiful mirage of name and form. Dear friend, be the unattached witness of this cosmic sport and enjoy it. As the bubbles with variegated colours rise from water and are dissolved in it in a few moments, so the sky, earth, water, air and other elements are projected. They are momentary and will disappear soon. Bulla Shah says: 'Clearly discriminate—to whom the sorrows and happiness of life belong—to mind or to Atman?'

12. As the mountain is not moved by storm, so is your Self by the stream of transmi-

gration. The boys ignorantly imagine the moon to be moving along with the moving clouds. Yourself appears to be active being identified with the active sense-organs, body, mind, vital force, etc. Your being is the unmoved and unchanged witness of all movements. Bulla Shah says: 'By knowing your true Self, attain undiluted bliss. Know that this is the highest teaching illumined teachers will give to the worthy disciple.'

13. Liberation in life is attained by the grace of the Guru. All my actions are over. I am above joy and grief. All my ignorance has been dispelled. I have realised the supreme Self. Fear of death and the bond of the opposite pairs have left me. I have been saved and liberated by holy association. My being has transcended all conditions and limitations. I exist as joy in all creatures. Bulla Shah says: 'By means of discrimination I have become what I was originally.'

14. Dearest one, I have sold my little self and in exchange have got back my great Self. I have dropped all worldly knowledge and learning. I have burned to ashes all ideas of duality in the blazing fire of the knowledge of non-duality or oneness. No duty awaits me any more. I am the whole, the Infinite, the Absolute. I have got eternal rest and eternal leave. Bulla Shah says: 'I have put on the garland of everlasting peace and blessedness and am blessing myself.'

THE NINE MEDITATIONS OF THE PRAPANNA

By Sri R. Tirunarayana Iyengar

Sri Lokacharya, the great Visishtadvaitic Acharya of the Thenkalai persuasion has made a masterly exposition of the doctrines of Visishtadvaita in his 18 Rahasyas in the form of aphorisms in Tamil. In the following paragraphs is incorporated the translation of one of the Rahasyas by name Navaratnamala, the nine-gemmed necklace. During the time of this Acharya there was a Mohamedan onslaught on Srirangam Temple. In his ripe old age Sri Lokacharya took charge of the sacred image of Sri Ranganatha and hurried away to a distant place of safety in the Hills and perished there.

Salvation or *moksha* for the finite soul is by the grace of God according to Visishtadvaita. A finite soul gaining *moksha* quits

this world and approaches the Lord of Vaikunta. There it requests for, and is granted the privilege of rendering all kinds

of services to the Lord eternally and without intermission. This is its heaven, its bliss. There are two means of obtaining this salvation: one is *upasana* and the other is *prapatti*. *Upasana* is the observance of Karma Yoga, Jnana Yoga and Bhakti Yoga. Though *upasana* depends on the grace of the Lord for its successful observance, it begins with self-effort and hence involves a certain amount of egoism though directed towards good ends. The *upasakas* are seekers of salvation by the road of works. But the *prapannas* are seekers of salvation by the road of faith and utter self-surrender. The *prapanna* with unflickering faith takes refuge at the lotus-feet of the Lord and prays that He should be the means of securing him salvation. The former is *sadhyopaya* (सद्ध्योपाय) and the latter is *siddhopaya* (सिद्धोपाय) or the ready means. The Alvars, and the Acharyas who followed them adopted and advocated the *siddhopaya*, for the reason that it affirmed the शेषत्वम्, (liageship of the Lord) and पारतन्त्र्यम्, dependence on the Lord.

The nine meditations by which the *chetana* (finite being) becomes *prapanna* are stringed together by Sri Pillai Lokacharya into the *Navaratnamala*.

Firstly, he shall know himself as distinct from his body; as eternal with Eternal Divine Grace; as the immutable spirit-atom; as having knowledge and bliss which inhere in him as attributes; and as fit for devotion solely to God's service so that he cannot think or speak of anything else or have for his aim anything but God.

Secondly, he shall know his body as that which breeds notions that twist the truth and bar his knowing himself as he really is; as that which is made of the twenty-four categories of the mixed substance; as that which is mortal and ever changing, being a clog to him; as that which is never the seat of knowledge but which breeds endless woe; and as that which kills, showing sound and other sense-objects.

Thirdly, he shall know those who become *kin* through the flesh as ruinners of his knowledge of self, and of God, and of taste and haste in God-search; as fosterers of the mistake of the body for the soul, of the vanities attached to the self and what belongs to the self asserted by the terms 'I' and 'mine' and also lust, wrath and the like, and as brought by sin and leading to sin and grief.

Fourthly, he shall know those who like to wallow in the mire of birth and rebirth as foes to God-service and God-communion.

Fifthly, he shall regard gods other than the God of all as ignorant, impotent and as God-born and as holding posts given by God, now and then defying him through their pride, as bloated with the vain conceit of worth as misleading and as hurting the world.

Sixthly, they are entitled as 'Sri Vaishnavas' who through the Blest Universal Mother and through the Saints have known and joined the omnipresent Lord. These the *prapanna* shall know as fosterers of Godly wisdom, who abandoning all else loves God alone, and breathes for him as brethren in the Faith.

Seventhly, he shall think on his teacher thus: 'It is he who by his glance has reclaimed me, rendered me fit for God's acceptance, laid me at God's feet, taught me new truths and placed me in eternal debt, so that it is fit that I should ever serve him as my lord.

Eighthly, he shall know the Universal Queen thus:—'She checks our sins and the absoluteness of the Lord; stirs his mercy and love for the sinners; proves to us as Mediatrix—being the Mother, the lady and the goal of all cosmos.

Ninthly, he shall know the God of all as the Lord—who at creation, gave the body and the organs, who stands pervading and sustaining all; who makes hate to cease and love to spring; who radiates good and grants every other soul grace; who leads to the Good-Teacher; who forgives every sin of ours, who cuts the chain of births and deaths and who ushers him to God's path, to heaven, to the enjoyment of his blest qualities and to His eternal service throughout the life of the soul.

SEARCH AFTER REALITY ON THE EXTERNAL PLANE

By Swami Siddheswarananda

(Continued from August issue)

II

The fundamental concept of Vedanta is that the reality of the idea of existence is in ourselves and if we are to examine the present experience from the psychological point of view, we should search for that part of the experience which is real.

We thus find that (a) existence does not change and (b) that the content changes at every moment. The perception of the same object is never the same at two successive moments. One object is replaced by the perception of another. Say for example we may see a pot, then a chair, then a carpet and so on.

To avoid all confusion let us recall that the term perception applies to the relation that we establish with the objects of the external world and that the term 'apperception' is employed for the internal process.

Now, experiences follow in an unbroken chain. The content changes incessantly. That which remains without any change in any circumstance is the consciousness of existence.

The following discussion embodies the commentary in which Sankara defends the position of the Advaita against his opponents.

Sankara—The experience of the content is constantly changing. The idea of existence does not change.

Opponent—Your argument does not prove your point. For instance if a pot exists, the form of the pot also exists and if it does not exist, there is no existence at all.

Sankara—That is not the truth. If the content does not remain the same, that is to say, if the pot is destroyed the content becomes another pot or some other object.

Opponent—When the pot is absent and the consciousness of the pot also vanishes, the consciousness of existence also disappears thereby.

Sankara—No, because the consciousness of existence persists always in relation to another object; a cloth for instance.

Opponent—Like the consciousness of existence, the consciousness of the pot also arises in relation to another existing pot.

Sankara—You cannot say so, because the consciousness of the pot does not arise in connection with a cloth.

It is easy to recognize in this dialogue the arguments that the Buddhist scepticism raised against the synthetic spirit of the Vedanta.

We cannot but admit, that, in all experience, the consciousness of existence abides always as the constant. In these conditions how can we associate the idea of existence with that of the destroyed pot? At this point Sankara resorts to an application of the principles of grammar. According to the Vedanta, grammar is also one of the means which leads to truth. It throws into relief the relation that exists between the ideas and the forms of words by which the ideas are expressed. There is a relation between the idea and the form of an idea. Sankara invokes the aid of this grammatical principle to defend his philosophical position of relation that unites the *substantive* and the *attribute*, because we cannot in the example mentioned before, namely, that the pot is existing, separate the first from the second.

It will be well to remember in this connection that, according to the classical scheme, there exists an accidental relation (*Samyogasambandha*) between a unity and the basis to which that unity is linked, for example, the jug and the back of a mirror. Now, I can set aside that pot and place other things there, a seat, an arm-chair, etc. There will not be in this an indissoluble, essential relation; but relation is subject to change.

If on the contrary, the relation is a necessary one and not a contingent one, it cannot be changed. For example, the pencil and its form, the table and the wood, etc. Here is an indissoluble relation. (*Samavaya-sambandha*).

When we speak of the experience, of the reality of existence, the pot is the substantive (*viseshya*) and the existence is the attribute (*viseshana*).

That is not the same as the conflict between substance and accident, Nominalism and Realism that is found in the Europe of the Middle Ages. The substantive and the attribute in the above example, have a necessary relation (between each other) which does not change. The concept of existence is the attribute, the concept of the substantive is the passing basis (support). This support can be by turns a carpet, a jug, a chair, another jug, etc. Between the substantive (taken in the grammatical sense) and the attribute (existence), there is a constant relation. In each experience (that of the jug for example) there is a necessary relation between substance and existence, without which there can be no existence of anything. We cannot even affirm the existence of the subject.

Now, in this experience, we distinguish one part which changes always (the substantive) and another concept, that of existence (the attribute) that never changes. And Sankara concludes that there is here a constant relation.

Opponent—In the present case, how can you associate the consciousness of existence with that of the jug that has been destroyed?

Sankara—That is a sophism. There exists a constant relation between the substantive and the attribute; but if the substantive is absent, we cannot give any value to the attribute. Your argument, therefore, does not hold good.

One part of the experience is real; and that is the attribute, in other words, *Pot* of Existence. Another is unreal and that is the

substantive, the support. If everything is unreal, nothing in the world can be explained. We can now enunciate the following axiom: *The substantive generates a double consciousness; one real and another unreal.*

Sankara proceeds to the analysis of experience and shows that it is in some sense an illusion. The conclusions are:—(1) We have the perception of that illusion, which is like a mirage, (2) The illusion makes us believe that there really exists something, say for example, water. (3) We understand that it works up an illusion and (4) The vision of the mirage subsists nonetheless, even when we know that it is an illusion.

We see that one part of experience is illusory, but the idea of existence persists in all cases of the same species. It is thus that the entire universe presents itself before our eyes. Our life passes on. We recognize birth, disease and death; but every experience has got two phases (1) there exists something that is the true element, (2) with that something, which is the consciousness of existence, is associated an illusion, a mirage, that is the unreal element.

Sankara has taken up the same idea in the *Aparokshanubhuti*, verse 64 of which reads thus: 'In the same manner as clay appears under the name of the pot, or the thread under the name of the cloth, the Atman appears under the name of the Universe. Eliminate all the names. It is then only that you can know the Atman'.

If we analyse all the experiences of daily life, if we eliminate all that is passing, contingent (pleasure and pain, birth and death, etc.) we shall find at last an irreducible residue, an invariable and that is the pure consciousness, the existence, the *sat*, the Atman. Whatever be our experience we cannot negate that existence.

How can illusion be produced? How can the content be isolated from that in which it is contained? We identify ourselves in every circumstance with the body, with the *jiva*. It is ignorance which is the cause of that identification. From that originate all

the troubles, hopes, fears, etc. Consciousness thus identifies itself at all times with the unreal part.

The Reality is in the final analysis the *Sat*. It is not a question of belief, but of reasoning. *It is a fact of experience*. The spark of Immortality is in us and the argument of Sankara furnishes a scientific proof of that immortality.

When we understand the true nature of fear (or of all emotion) we perceive pure consciousness. The wave forms itself on the ocean. It has not, by itself, any value, because it does not exist in relation to the ocean. It is the same with everything that exists. Everything is or exists in relation to the reality. If it is not so, we will necessarily remain in ignorance and we can never get rid of it.

Also it will prevent us from recognising the fact that there can be many truths. In all our experiences, one element alone is true and it is that by which the totality is expressed and we really abide in that totality. The part that creates the multiplicity by means of the modifications (*virtilis*) is ignorance.

Sankara concludes thus: 'Know that which is true. You will not be conscious, then, of the different accidents of life, (birth, disease, death). You can even break the chain of causality.' In everyday life, it is causality which, from the religious point of view, turns the wheel of Samsara.

If we take a comprehensive view of all that changes (effect and cause) we see that there are two distinct categories of existence, viz., the phenomenal and the noumenal. In both cases we remain always in the same *milieu of existence*. On the other hand, if we place the effect and the cause in two different categories, nothing can be explained. The

effect and the cause are necessarily linked by the same milieu. If by an enlarged comprehension due to the illumination of Buddhi we succeed in associating the one with the other, we shall then perceive that the Atman which is the cause of the effect is always above the intellect. Only then can we truly know that all modifications proceed from one and the same cause and that the effect and the cause are in one and the same milieu.

Thenceforward, we perceive the necessary relation that unites the substantive and the attribute, the relation that binds the two elements is indissoluble. Nothing can break it. It is *unity* itself that is the cause of *diversity*. The man who attains to that state of consciousness is freed from all feelings of fear, nothing can trouble him. He understands that no one can kill and that no one can be killed. If he finds himself as Arjuna on a battlefield for defending his country and has to confront as enemies mighty persons like Duryodhana he will, from the spiritual point of view, see neither murderer nor victim, neither creation nor destruction. He will see only the Atman. The Atman alone is.

This is the reason why Sri Krishna advises Arjuna to fight, whereas, He advises Uddhava to meditate. These are only two different methods, appropriate to two different candidates, who are not on the same level of evolution.

Personality is a network of desires and desires constitute the tension of the ego. So long as we have not completely reduced that tension we shall not be able to understand the truth.

The Purushartha may be attained by each individual in his own particular way. It is thus that we can by following our particular path, gradually reach the same spiritual goal.

PRACTICAL ADVAITA

By Prof. P. N. Srinivasachariar

Practical Advaita stresses degrees of truth and goodness and the progression in knowledge or *jnana* till *jnana* transcends the subject-object relation and shines by itself. Pure Advaita employs the method of the logical and the psychological analysis of the Self and pure Practical Advaita accepts empirically the cosmological view and explains the relation between the *jiva* and *Iswara* in the light of the Illusion, Limitation and Phenomenon theories. Practical Advaita adopts the ethico-religious method and traces the development of the unitive consciousness till the sense of duality is self-transcended. It accepts the authority of the *Veda* in its threefold aspect of *Karma Kanda*, *Upasana Kanda* and *Jnana Kanda* and insists on the truth that the ethical performance of duty or *dharma*, the religious meditation on *Iswara* or *dhyana* and the philosophical knowledge of *nirguna* Brahman are not self-contradictory but continuous and complementary. The performance of *karma* is a preliminary stage to the awakening of the unitive consciousness and the worship of *Iswara* or the personal god is the way to Advaita, by the *sastraic* knowledge of the identity of *jiva* and *Iswara*. *Sastraic* knowledge is itself inferential and indirect and it is fulfilled in the immediate intuition of the self-identity of Brahman. This method may be called negation by fulfilment and it means that each stage when it is reached or fulfilled transcends itself and points to the higher stage. The lower is not transmuted or absorbed into the higher by the re-blending of material but it annuls itself in the very act of self-transcendence. It is the Advaitic faith that truth gets revealed by degrees until truth itself is revealed. There is no longer any going or goal and this faith is verified in Advaitic experience which is the one and only test of truth.

The performance of Vedic duties as prescribed in the *Karma Kanda* is preliminary to the awakening of Advaita *jnana* and it is a

process of the purification of the mind. It is no doubt true that the action is the purport of the *Veda* and that the object of enquiry in the *Karma Kanda* is *dharma* or Vedic duty which ought to be done and that of the *Jnana Kanda* or the *Vedanta Sutra* is the ever-existent Brahman. Vedic imperatives and Vedantic affirmations are therefore opposed as darkness and light. *Jnana* is not an end to be attained by effort nor an activity of the mind but is the knowledge of the self-realised Brahman. Brahman is not an object of injunction but is the eternal subject which never becomes the object. But there is really no discrepancy between *karma* and *jnana* as long as there is no awakening of the non-dual consciousness or *abheda-jnana*. The performance of Vedic duties like *yajna*, *dana* and *tapas* is helpful in acquiring *sabda jnana* of a *Mahavakya* like 'Thou art That' and awakening a thirst for *Brahma jijnasa* and *Brahma jnana*. While *kamyas* *karma* or action according to inclination makes a man a slave of sensual objects and confounds his reason, *niskama karma* or performance of duty for duty's sake purifies the mind and makes it disinterested and detached. The *Karma Yogi* thus realises that the knowledge and performance of *dharma* yields only transient and perishing pleasures and becomes eager to know the non-dual Self and secure eternal bliss. *Karma* presupposes the distinction between the means and the end and between the doer and the deed and makes a man realise that the bliss which he seeks is not in the object or in the subject-object relation but is only in the pure non-dual subject. The utility of *karma* thus consists in knowing its futility and in the awakening of the desire for the absolutely accomplished Brahman. But as long as there is duality and dual consciousness, duty ought to be done in the interests of world welfare and as a worship of the Deity that is the real actor.

The next stage in spirituality is the passage from work to worship as described in the

Upasana Kanda and it consists in devout meditation of the personal god or god of religion as contrasted with the meditation on *nirguna* Brahman or the Absolute. God as *saguna* Brahman is the object of meditation (*dheya*) and is different from *nirguna* Brahman which is the eternal subject (*jneya*) of the *Svaraka Sastra*. Religious knowledge got by such meditation is higher than mere moral discipline or *karma vidya* and *Sastric* knowledge, as it leads the *upasaka* to the path of *Devayana*. Brahman is *nirviesa* and *niravayava* (indeterminate and formless) but it is conjoined with *maya* and is objectified and spatialised in the interests of devout meditation. The world of nature is external to the mind and not constructed by it. *Iswara* is entirely free from evil and other imperfections unlike the embodied *jiva* which is enveloped by *avidya* and He should be sought as the cosmic source and the eternal *saksin* of the phenomenal show. The *Upanishadic vidyas* or meditations on *saguna* Brahman may vary with the nature of the *upasaka* and the form and content of the *vidyas* but the different cognitions subserve the same end of God-realisation. *Vedanta* insists on the ceaseless meditation on God as the antecedent condition of the realisation of Brahman. But it applies only to the slow-minded *upasaka* who has to progress in knowledge step by step by ceaseless reflection and one-pointed meditation. The chief value of *upasana* is to show the futility of *Devilu jnana* and point to self-enquiry as the true meaning of *bhakti*. In the case of the quick-witted person who has *Advaita-vasana* or is born with it all this elaborate moral and religious discipline is pre-supposed and he is supremely qualified to enquire into and intuit *nirguna* Brahman. He is a true *mumukshu* who thirsts for *mukti* and he has subtle *viveka*, *vairagya* and self-control. Knowing that Brahman or *atman* is real and *jagat* or non-self is false, he renounces all the desires for the pleasures of life here and hereafter and is firmly fixed in Advaitic faith.

The essential *sadhana* for attaining *atma-jnana* is however *vairagya* or renunciation of

the non-self or objective consciousness, and renunciation and realisation are the negative and positive aspects of the same spiritual process. The *mumukshu* knows that *atman* is not the five *kosas*, the three bodies, the three *gunas*, the three states of consciousness and that it is *sat-chit-ananda* or existence, knowledge-bliss absolute. To apprehend being as such, the Hegelian method of thesis, anti-thesis and synthesis should be reversed and the *mumukshu* should go from synthesis which is the becoming of *samsara*, to the moment of antithesis which is the renunciation of the not-self or *unatma* to being as such which is Brahman. To comprehend the meaning of *cit*, he should transcend relational knowledge and know that the subject can never become an objective presentation or predicate and that the knower cannot be known. Relational knowledge is self-contradictory and false and truth is a progression from the external relations to the internal relations and from internal relations to self-relation or identity consciousness. Sense-pleasures, inner happiness and the eternal bliss of Brahman differ in kind and the *mumukshu* should reject the lower values and seek the highest. Duality and non-duality are polar opposites and the *mumukshu* should go from *karma* and *dhyana* to *jnana* and go beyond the relativity of good and evil and the worshipper and the worshipped. The two ways, *pravritti* and *nivritti* or secular and spiritual modes of life are incompatible as no man can serve god and mammon and sex at once. The *mumukshu* should renounce the world and the more the life of *sanyasa* the more is spirituality. In this way he reflects on the confusions and sorrows of the divided life or duality and yearns for the absolute which is his true nature. By denying every empirical experience given in sense-perception, reasoning and dualistic scriptural texts he realises *nirguna* Brahman, or *atman* as implied in the *Mahavakya* 'Thou art That.' By denying the false and renouncing the empirical and contingent he affirms truth and attains eternal life or *mukti*.

To the middling type of the *mumukshu* whose mind is not completely freed from the evils and illusions of *mala*, *vikshepa* and *avarana*, there is a progression in knowledge starting with *karma-upasana* and ending in *jnana* and it itself admits of two stages, *paroksha* and *aparoksha* or the intellectual and the intuitional. Owing to the grace of *guru* and God (who are *karya* and *karana guru* in one) he discerns the implied meaning of the *Mahavakya* 'Thou art That' in the light of the grammatical rule known as *jahadajahad lakshana*. 'That' refers to *Isvara* or Brahman reflected in *maya* and 'Thou', to the *jiva* or Brahman reflected in *avidya* and owing to *adhyasa* or super-imposition there arises the self-contradiction between the omniscience and omnipotence of *Isvara* and the ignorance and impotence of the *jiva*. By removing this contradiction arising from the sense of duality, the absolute identity of *Isvara* and *jiva* as Brahman is established as in the case of personal identity implied in the proposition 'This is that Devadatta.' At first this knowledge is only *paroksha* or mediate or intellectual and gradually it becomes immediate intuitive experience or *aparoksha jnana*. Advaitic thought leads to and expires in the bliss of *anubhavadvaita*. In that super-conscious state called *nirvikalpa samadhi* all duality and difference vanish and Brahman shines by itself as the one without a second, as existence-knowledge-bliss absolute. The *mumukshu* now becomes a *jivanmukta* who realises that he is Brahman and has practically transcended all stages of relational or conditioned thought and is Infinite bliss. In that super-conscious state there is no longer any distinction of knower, actor or enjoyer of bondage and *mukti* of progression and attainment of Brahman and *maya*, *Dvaita* and *Advaita*. Even *aparoksha jnana* admits of stages of self-transcendence like those of *Brahmavid*, *Brahmavara*, *Brahnavariya* and *Brahmavarishtha*. Like the arrow shot at an object, the body caused by *prarabdha karma* has its effect and persists even after *jnana*. But one who is absorbed in *Brahma jnana* is not

affected by any kind of *karma* just as a man who awakes from dreams is not affected by the unreal objects of the dream state. If the *mukta* descends to the *vyavaharic* plane or the world of relativity, he is not in any way touched or tainted by any bodily attachment and *Isvara* works through him in the interests of world welfare and *sarva mukti*. Death is the end of the whole drama and the dissolution of the body means *videhamukti* and the realisation of the state of *turiyatita*. What is is and what is not is not. Brahman is and the *jagat* is not.

The term *maya* may be interpreted from three standpoints in the light of Practical Advaita and the theory of the progression in knowledge, namely, the ethical, the metaphysical and the intuitional. According to the first view, *maya* refers to the evanescence of life like the ripples in a river. As Sankara observes in a *stotra* to Siva, life perishes daily before our very eyes, youth passes away, days never come back. Time consumes all things, fortune is as transient as the ripples on the waves of the ocean and life is fleeting like the lightning. When the philosopher reflects on these passing shows of being, he concludes that life is self-contradictory and *maya* in the second sense refers to the contradiction between reality and appearance. Every category of thought like space, time, cause and self appears to be real and is not real. *Maya* is a frank statement of the fissure between the noumenal and the phenomenal. It is impossible to say whether the world is real, unreal or both real and unreal and it is like the riddle that arises when the rope is mistaken for the snake. When the philosopher changes into a *jivanmukta* the whole riddle is dissolved and then Brahman is and the world is naught or *tuccha*. What is is and what is naught is *maya*. In the ethical stage, the *mumukshu* is a *karma yogin* and an *upasaka*, in the metaphysical aspect he takes to *vichara* and reflecting on the meaning of the monistic texts knows that the self becomes the non-self though it cannot be the non-self; and in the *anubhava* stage he intuitively feels that he is Brahman. Then he goes beyond all standpoints and stages and dialectics and counter-dialectics and is knowledge-bliss-absolute.

CULTURE AS DEEP AS LIFE

With out-stretched hands and loud professions of love civilization has wooed culture; but culture has evaded civilization's grasp and turned her back on him. And why? Because civilization has been rude and arrogant in his 'advances'; how can culture, mild and mellow, coy but poised tolerate such behaviour? 'None but the refined deserve the fair' sang the poet. With refinement of mind and manners, with chaste tastes and mellow mein culture should be approached if we are to merit her glances. Another 'no' from culture would be the last calamity for our civilization. Who will avert the catastrophe? The youth of the nation still in their bloom can easily earn the above ornaments, adorn themselves and make sure to win the hands of culture. Hence the call of Justice Lakshmana Rao at the convocation to the outgoing graduates of the Madras University to cultivate the refinement of mind and manners is a timely and necessary one.

Unerringly the Justice placed his finger on the *whole* of culture when he said that, the ability to see the other man's point of view, the absence of intellectual arrogance, the thirst for knowledge for its own sake, the attitude towards others that could never be construed as offensive in words, gestures or deeds and above all a sense of humour, that is, the ability to laugh at one's own faults and idiosyncracies, are the qualities of a cultured mind.

If one word can hit off the modern temper and conduct it is 'self-righteousness.' We have

learnt to force our own views on others as an art. Where is the place for other's views at all? 'The human desire to see only one phase of truth, which we happen to perceive and to develop and elevate into a perfect logical system is one reason why our philosophy is bound to grow stranger to life.' Significant words these from Lin Yutang. We are partial to our partial visions, partial to ourselves. And culture demands of us impartiality, a whole and total vision!

Culture asks of us something more. For culture is the passion for sweetness and light, for the eternal *not ourselves* which makes for happiness. We have to seek this *eternal not ourselves* in the service of others and sacrifice thereto. 'Your university,' concluded the speaker, 'also expects of you a 'spirit of service. It has been dinned into our ears that ours is a land of poverty, illiteracy and disease. It is your duty to take a leading part in eradicating these three pests. Ours is a country in which have lived saints and sages, who have all taught the gospel of selflessness and social service. I would therefore, ask you to follow the ideal of service and sacrifice in whatever walks of life you find yourselves placed. The country and the people at large look to you to take the lead in all movements of social reform.' Here is an exhortation to cultivate a culture as deep as Education or an Education as wide as culture.

REVIEWS AND NOTICES

Studies in Sri Aurobindo's Philosophy: By

S. K. MAITRA. PUBLISHED BY THE BENARES
HINDU UNIVERSITY, PAGES 160. PRICE RS. 3/-

The rainbow is brilliant without a comment, and may seem as having in it something new and different from the tame light of the sun to undiscerning eyes. But let the rainbow think twice or even thrice before it stands up to claim a 'newness' that is not in the leading luminary of the heavens; for that would be nothing short of laying the axe to its own roots. Those new brilliant births in India's 'philosophical family' will do well to look at the rainbow and learn when they feel like disclaiming the parent perennial philosophy.

From the prism-like genius of Sri Aurobindo the light of India's perennial philosophy emerges in brilliant colours. Who can doubt its brilliance? none—though many may doubt its 'newness'—none who had occasion to turn to his *Life Divine*, where this brilliance is in full focus. The present *Studies* is an appetiser that makes one ask for more and more of Sri Aurobindo's philosophy.

Dr. Maitra takes up and examines the fundamentals of philosophy, Reality, Self and the World in the light of Sri Aurobindo's viewpoint and he has already constructed Sri Aurobindo's philosophy: In the first chapter, a comparative study of Aurobindo and Bergson, he considers Reality. 'Motion which we may also call Becoming, gives in Bergson's view, the true picture of Reality. But Sri Aurobindo does not identify Reality either with Being or Becoming, but looks upon both of these as poises of Reality. In reality, the Absolute is beyond Being and Becoming. But as we cannot conceive the Absolute in itself, in its true condition, we must, he says, accept the double fact, admit both Shiva and Kali..... (*Life Divine*) p. 19.

But how to climb down from Reality to self, the second corner-stone of philosophy. Intuition is the bridge, say the East and the West, with one voice. Here again there is bound to be a concurrence between Bergson and Aurobindo; only the latter at a stage leaves Bergson and travels farther. 'Bergson has huddled together all higher forms of consciousness under the single term "Intuition". Sri Aurobindo on the other hand has distinguished five levels of consciousness above the mental, namely, the Higher Mind, the Illumined Mind, Intuition, Over Mind and Super Mind.' The subtle differences which Sri Aurobindo makes between these intuitive levels are explained by Dr. Maitra in another chapter. In the words of Sri Aurobindo, 'the

Overmind though the highest power is of the lower hemisphere. It fails to lead mind beyond itself and in this world of original Inconscience it cannot dynamise the transcendence. This transformation is achieved by the supermind for which the whole universe is waiting.' Man by the power of his transformed Supermind will charge this world with divinity and transform it. Thus we come to the third category, the world.

According to Sri Aurobindo the destiny of man is to be more than man and the destiny of the world is to be more than the world. The world will be transformed into a family of Supermen, a society of gnostic beings. So if from Reality to man is a descent, from man to Superman is an ascent. In the celebrated words of Sri Aurobindo, 'the evolution of man is not merely an ascent from the lower to the higher stage, but it is equally a descent to the lower stages and an integration of the higher with the lower, of the Divine with the human.' Here is a promise rosy enough for man even of the lowest rung of evolution. Through this hopeful gospel Sri Aurobindo preaches his Religion of the Superman which he avers, is bound to be the Religion of the Future. 'For the sheer joy of existence the Superman links himself with others, nay with the whole of creation. All sense of effort vanishes from him, all consciousness of duty..... How can there be any room for sorrow or delusion, for these are the outcome of a sense of division.'

In this twin process of Ascent and Descent which summarises Sri Aurobindo's evolution, we cannot afford to miss the eloquent echo of Visishtadvaitic wisdom, the *Paratva* and *Saulabhya* aspects of God. God though very far from us (*para*) comes down to us as a divine friend, in a descent, and not only makes himself *sulabha*, easily available, but lifts us to his heights, in an ascent and thus completes the evolution. The rainbow is brilliant; but all the more it declares its debt to the white tame light.

While the other chapters have constructed Sri Aurobindo's philosophy, the chapter on 'Evil' puts up an able and necessary defence of the structure. It has been alleged by western thinkers that the weakest link in Sri Aurobindo's philosophy (as in all Eastern philosophy) is its inadequate treatment of the problem of Evil. Dr. Maitra has taken up this challenge and in a scholarly and well thought-out article proved that the charge recoils on the West like a boomerang. The West so long as it retains an extra-cosmic God cannot steer clear of the vicious circle of an inherently evil world trying to evolve with the help of God.

Evil, says Indian wisdom is less evolved good. Evil and pain again, are due to ignorance of our true, good and invulnerable nature. They result from a self-imposed limitation, from the self-assertiveness of the *imperium in imperio* we have set up. Sri Aurobindo takes the same view—only he calls it by a different name, Egoism. If the egoism vanishes into the awareness of the All, all evil and pain take to their wings. God, the Intelligent Principle cannot create, if at all he creates, an evil world: the world being an overflow of his abundance can only be good and intelligent. This is the voice of Advaita, and Sri Aurobindo's voice sounds like an echo: He calls the world, pure Lila of the Lord, an expression of his spontaneity. (p. 114.)

The 'Status of Man' a paper which the author contributed to *Advent* rounds off this illuminating study of one of the great creative minds of modern India.

Among the Great: By DILIP KUMAR ROY. WITH AN INTRODUCTION BY SIR S. RADHAKRISHNAN. NATANDA PUBLICATIONS, VORA & Co., 3, ROUND BUILDINGS, BOMBAY 2. PAGES 330. PRICE Rs 10.

Sri Dilip Kumar Roy who has sung for us in his inimitable way some of those immortal songs now writes or rather sings of five Great Men he had met, Romain Rolland, Mahatma Gandhi, Bertrand Russell, Tagore and Sri Aurobindo. Here, as in other places, Mr. Roy is in the role of a pilgrim-minstrel. Like Shelly's Skylark he sings and soars: he sings and soars up the current of those five great rivers, gathers the limpid waters of life from their very source and gives it to the world with all the grace and generosity of the artist, with the moral concern of the mystic. That the accounts given are more than reports of the author's interviews with these celebrities, that they are 'living philosophies' which will give the reader a new perspective of life and its possibilities is attested to by Sir Radhakrishnan: 'The choice spirits whose considered convictions on many matters of vital interest and urgency are set forth in this volume, are men of deep humility and profound insight, who are released from sectional views and have won through to illimitable horizons. They have wrestled with the central problems of life and reached decisive certainties.'

All sorts of topics are discussed in these pages from birth-control to Brahman. But the artist *par excellence* that is Dilip Kumar stands out in every page so that by a mutual resonant 'sympathy' he draws out the artist in those choice spirits. And when the flood of the warm effusions and exchanges between the author and the Greats, has rolled away, a careful reader gets busy

collecting the 'bricks' brought down and scattered by the flood and building an edifice of art after the hearts of the Greats. What a variety of colourful and picturesque bricks! From the almost religious seriousness of Rolland who felt so deeply about art as to think that it must in its very nature demand the life blood of the artist, to the art *qua* yoga credo of Sri Aurobindo. All speak with one voice that art to be art must *beautify* Life first and Life's things next. Let us linger awhile on the artistic credo of these great men:

In a context the author impeaches Mahatma Gandhi for his animosity for pictures on walls to which the latter replies: 'I need no inspiration other than Nature's. What need have I for the childish colour-schemes of humans? Beside God's handiwork does not Man's fade into insignificance? And—to be more concrete—tell me Dilip, how can Art be so thrilling, after all, when Nature, the mightiest artist, is there to cater for us?' To Tagore maintenance of the chastity of his virgin emotions is the supreme function of the artist. The artist in Bertrand Russell seeks a world in which the creative spirit is alive, in which life is an adventure of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess or to seize what is possessed by others. And lastly comes Sri Aurobindo who holds that Art, poetry and music are not yoga, not in themselves things spiritual, but they can be turned to a higher end and can be admitted as part of a life of yoga. Is there not enough here that will inspire anyone by a sublime sense of artistic *ought* so necessary in these days of self-righteous aggressive artistic *is*?

Perhaps some may question the wisdom of grouping together these greats? Rolland and Tagore are artists no doubt. But Gandhi is a political mystic, Russell a philosophico-sceptical-mystic and Aurobindo a mystic *cum* mystic. Has not the author gone in for an over-balance of mysticism than of art? He has, rather he must. Sri Aurobindo, the great mystic, is his guru, the goal of all his art and it is not by accident that he comes as the coping stone in the volume. The author's deepest preference for Sri Aurobindo is in itself a substantial earnest of his mystical *forte* which gives the sanction and sustenance to his artistic life. Gandhiji put the whole truth in simpler language when he said that the greatest artist is he who lives the finest life.

If the book is supremely interesting from cover to cover it is not the fault of Dilip Roy. Neither is it the fault of the greats who live and give their message whether interesting or not.

Iswaradarshanam or Tapovana
 charitam; I Part: (SANSKRIT) BY SRI SWAMI
 TAPOVANAM. COPIES CAN BE HAD OF SWAMI
 GOVINDA GIRI, SRI TAPOVANA KUTEE, P. O.,
 UTTAR KASHI, TEHRI, GARHWAL, HIMALAYAS.
 PAGES 108, PRICE RS. 2.

The present work in prose and verse is the story of the life and realizations of Sri Swami Tapovanam written in all objectivity by the Swami himself. We had occasion to notice in the columns of our magazine the Swami's *Saumya Kasisasthava* and other beautiful works in Sanskrit. The book

before us is written in flawless and charming verse and prose, in a style suited to the dignity of the subject-matter.

The Swami is not only a profound scholar in the Sastras and other scriptures but also a practical mystic who has spent several years of contemplation and reflection in the divine solitude of the Himalayas. We daresay all those who are interested in Sanskrit religious literature especially in the revival of the divine tongue in the present age will welcome this work both for the elevating matter it contains and the sweet manner in which it is presented.

NEWS AND REPORTS

THE MURALIDHAR AT THE MATH

The Sweet Bright Boy of Brindavan, the thief of the Gopis' hearts, was again at the Math on his yearly rounds and his visit was the occasion for joy and ceremony. On the 31st of August special puja and Homam were offered to him and devotees partook of his prasadam.

On the succeeding Sunday, 2nd of September, a meeting was convened in the evening at the Math Hall when speakers approached the central theme of his life, Love, from different angles. Rao Bahadur K. S. Ramaswami Sastri saw Sri Krishna as Lilasuka saw him in his famous work *Sri Krishna Karnamrita*. The speaker said that the Lord out of love for humanity came down to us as a friend (*Suhrit*), and lifted us to his level and thus exemplified in his life the godly qualities of *paratva* and *saulatbhya*. Prof. D. S. Sarma (the text of whose speech appears elsewhere in this issue, speaking next, observed that from Sri Krishna had flowed down a mighty river of Love that swelled and flooded our country by various branches for a period of twenty centuries from the *Chandogya Upanishad* to Chaitanya Deva. Swami Aseshananda saw in the Cowboy of Gokul, the prophet of humanity, for in him was combined not only the God of Love, but the hero of action. The function came to a close with *arati*.

NEW TEMPLE AND WELFARE HALL FOR RAMAKRISHNAPURAM

The Ramakrishna Mission formed the Ramakrishnapuram Colony in the year 1928, with the help of the Government. Since then the Ramakrishna Thondar Sangham under the guidance of a Swami of the Order has been conducting social welfare work there.

The colony was the scene of *eclat* and big gatherings on Sunday, the 9th of September when the opening of the Welfare Hall and the installation ceremony in the Temple attached to it came off with all solemnity. In the morning the likeness of Bhagavan Sri Ramakrishna was installed in the temple with the usual rites of Homam by the Swamis of the Math. In the evening the hall was packed to capacity when a public meeting was convened, Sri C. Rajagopalachariar presiding.

The chairman in an interesting speech referred in high terms to the Mission's humanitarian activities and advised the residents of the colony

to put forth all effort to keep the temple and the hall perfectly clean. Sri P. N. Srinivasachariar also spoke. The function terminated with thanksgiving and *arati*.

TWO HOSPITALS OF THE MISSION Home of Service, Benares

The Indoor General Hospital with 115 beds admitted during the year 2,051 cases of which 1,433 were cured and discharged. The daily average attendance was 95.

The Refuge for Invalids—The male section kept only 5 permanent inmates during the year due to paucity of funds while the Women's Section kept 19.

The Lachmi Narain Trust for paralytic patients treated 11 cases and the Chandri Bibi Fund gave shelter and food to 227 men and women.

The Outdoor Dispensaries treated 84,698 cases. 178 persons mostly from respectable families received monthly outdoor relief and the total expenditure incurred was Rs. 4,448-9-3. Special and occasional relief to students and travellers as also Distress relief to migrated destitutes from Bengal were also given.

The total receipts for the year was Rs. 58,121-1-11 and expenditure Rs. 57,153-1-6.

SEVASHRAMA—BRINDAVAN, MUTTRA, U. P.

Indoor General Hospital with 55 beds admitted during the year 1,453 cases of which 1,301 were cured and discharged.

Indoor Eye Department—Due to the benevolence of Sri Nandababa, an eye clinic which has been a long felt need of the locality has become an accomplished fact.

The Outdoor Dispensary treated 24,327 as against 20,946 of the last year.

Outdoor help was given to 63 persons in cash and kind.

The financial position of the Sevashrama was never satisfactory. The total receipts for the year amounted to Rs. 59,174-1-3 and total expenditure under different heads came to Rs. 38,081-12-0.

A female ward, Workers' Quarters, Doctors, Quarters, Laboratory and X-Ray installation seem to be the immediate needs of the Sevashrama.

The Vedanta Kesari

VOLUME XXXII



NUMBER 7

NOVEMBER, 1945

PEARLS OF WISDOM

यस्मिन्निदं प्रोतमशेषमोतं
पटो यथात-तुवितानसंस्थ ।
य एष संसारतरुः पुराणः
कर्मात्मकः पुष्पफले प्रयूते ॥

—Hindu Scripture.

On the Lord this entire universe rests even as a cloth on the network of its threads. This tree of *Samsara* (the universe with its birth and death) is ancient ; activity is its nature ; and it produces flowers (experience and emancipation) and fruits.

‘Blessed are the clean of heart, for they shall see God’. God, then, has promised to show Himself to us. Let us reflect on what that beauty of His must be ! He made all these beautiful things that you see and love. If they are beautiful, then what must He be ! If they are great, how great must He be ! From a consideration, then, of these things which we love here, let us rather yearn for Him, and despising other things, let us Love him.

—St. Augustine.

The whole diversity of natural things can have arisen from nothing but the ideas and the will of one necessarily existing Being, who is always and everywhere God supreme, infinite, omnipotent, omniscient, absolutely perfect.

—Isaac Newton.

PASSING OF THE THIRD FLOOR

'My body is a teacher of mine', says the Avadhuta in the *Bhagavata*. 'Being subject to birth and death which always bring pain in their wake, it is the cause of dispassion and discrimination.' We have heard that the One who dwells in this body, the ruler of this nine-gated city can teach, nay, he is the teacher of teachers. But can the body also teach? Not by itself; for it has no voice of its own—though most of us may refuse to be convinced of this truth. Yet it can be eloquent as the royal palace is of the Majesty it houses, and that is saying a great deal. We die physically and mentally many times before our deaths and are reborn; but how many of us learn the lesson of dispassion? In the throes of a 'half-death' some of us, the more credulous, unable to bear the weight of pain, reach out our hands for God to come to our aid, as Jesus did on the Cross; others in a gust of righteous anger for God's painful yoke repudiate Him. Very often even such pain does not bring about a birth, the birth of knowledge. To the rational among us 'half-deaths' are occasions for self-searching and stock-taking, often leading to a 'birth'. The thought flashes across their minds that though this body is vulnerable to disease and death, it is a fertile field for experiments with truth, is the scene for the harvest of the saving knowledge that the indweller of the body is invulnerable and is the ever-shining Light in the body. This mixed wave of dispassion and knowledge is just the raw-material for further enquiry and refinement. To help us to preserve our poise and say 'welcome' when adversity next knocks at our door, our Hindu ancients have exhorted us to capitalise untoward experiences by tracing them to their very roots and rebuilding a 'mental mould' which can mint from the ore of the opposites of pain and pleasure, coins of poise and philosophic calm.

The enquiry proceeds thus: The opposit-
of pain and pleasure that often make us lose
our hold on ourselves do not belong to our

inner selves: firstly, for the simple reason that opposites cannot be the qualities of one and the same thing. They are not part and parcel of our real selves: they come and go. Nevertheless, they *affect* us—a point in our favour—which is to say that they are extraneous to us. Only a thing other than ourselves can affect us.

Now then, do these belong to the things which cause the rise of pleasure and pain in us. The answer must be in the negative: for we have seen one and the same thing becoming the source of happiness and misery to us. Thus in the array of the three factors of an experience, the object, our sense-body and the indweller, the first and last have been eliminated. The sense-body amalgam is left as the field for the play of opposites. And it must be so: Being a true chip of Nature, the romantic mother of all opposites, courage and timidity, lethargy and industry, ignorance and knowledge, the body has to hold up the mirror for these opposites. Nature with her dexterous yet saving hands has built the body by bricks hewn from her three quarries, and has provided us with three flats, one to sleep, one to work and the third, at the top, quite airy and well-ventilated, to meditate. Not that the bottom one can be used only for sleeping and the top one only for meditation. Of course, we don't use our meditation rooms for sleeping; and if we are to use our sleeping apartments for meditation a lot of cleaning and rearrangement has to be done. As it is, we get on the first floor an ill-ventilated room, rather stuffy, with a lot of 'subterranean subtleties' which a Johnson would have relished, old and tasteless rations which will increase our sluggishness and never make us active. We can conduct our worship there; but our vision will be clouded. We may resort to self-torture or direct our powers towards ruining others. In the second floor we get very pungent viands, excessively sour or hot which irritate our bowels and heat our bodies and push us into pits of rash and thoughtless

speech and action. There our worship becomes showy and ostentatious, our minds hovering round worldly gains of name and fame. The third floor is airy and presents us with energising and healthy foods that are juicy, substantial and agreeable which reap cheerfulness and sustaining strength. Here distractions are much less and conditions for meditation very good. Concentration is easily attained and we do not seek low ends in prayer, but fix our minds on good-heartedness, self-control, purity of nature. Hence there we don't indulge in excited talk or discussion; our speech is pleasant and beneficial. Once we spend some time on the top floor, we begin to like spending more time and even climb over to the terrace of the house from where we can look on the world. But in spite of ourselves, we are drawn by something to the lower flats. We slip into inertia and anger and feel sorry for it. We walk into parlours of hot rations, and hotter altercation and repent for it. Can we steer clear of these pitfalls and be always on the top floor is the eternal question of our every-day lives. Perhaps we cannot; for the Gita says that even the gods have got to divide their time between these three flats of Sattva, Rajas and Tamas. Perhaps we can; for man has in him something which can outstrip even the gods!

One fact emerges from the foregoing description of the three-storeyed house Nature has built for us: that we, the real we, *own* the house. We can climb to the top storey of the house, high up, higher than the trees, nearer to the stars and take a long view of things and philosophise, or come to the dingy ground-floor and be covered up in sleep; or come out of the house, stand apart and inspect the house as a bystander. In non-attachment, spiritual courage and other virtues the bystander's position is equally rich as that on the terrace. If on the terrace we gain a vertical height, as a bystander we stand to gain a horizontal length. Often do we get glimpses of such sublime possibilities and feel sorry for not enjoying it oftener; but we seldom return to it. Instead we totally mix

up things, owner and house, matter and spirit in one amorphous blend. The result is that the house suffers occasional dilapidation either by floods underground or by lightning strokes from above and the owner soon becomes a 'nervous wreck.'

All real philosophy, religion and art must help man to get established in the consciousness that he is the 'master of the house'. This is the same as rising above body-consciousness, same as passing the relative universe and coming by the absolute experience in the realm of light, peace and strength. 'We know of no other relative universe' says Sri Sankara, 'than that of the body and the senses'. So all the *sadhana* that philosophy, art and religion can prescribe is directed towards making man light enough to ascend not only to the plane of *sattva*, but even to pass beyond it. For even on the plane of *sattva* we are not completely free: we are bound by a golden chain. Bhagavan Sri Krishna's exhortation to Arjuna to go beyond the three *gunas* stresses this point. Beyond *sattva* lies freedom, equilibrium and poise the experience *par excellence*. The whole truth is brought out beautifully in the pithy symbolical story of Sri Ramakrishna who compares the three *gunas* to three robbers. The robbers waylay the wayfarer-man, bind him to a tree and dispossess him of his belongings. Tamas and rajas even beat him; but *sattva* unbinds him, takes him to the village of his destination. Man is full of gratitude for the *sattva*-robber and he invites *sattva* to partake of his hospitality at his house. *Sattva* replies that he has no entry into the village of realization and that man has to go alone. Beyond *sattva* lies our real home of eternal sunshine; the path is lonely and is an adventure.

The path of philosophy may appear smooth. It asks us to be a mere witness of the whole show. It says that the universe infested with change and riddled with contradictions is a chimera. The witness within you is the only Reality and Truth. Realise this and be happy. The language of religion is more understandable to the average man. It says

that the world is God's creation and this body of ours is the temple of God. Some corners of the temple need careful cleansing. Of the three rooms we have mentioned, no room is to be neglected. Rather religion would have the partitions removed and it turned into one common hall so that the fragrance of incense and flowers from the meditation room spreads all over a sanctity and the chant of stotrams awaken even the sleeping corners. To achieve this the *Devi Bhagavata* gives a very helpful recipe: 'The consort of rajas is sattva; the consort of sattva is rajas; the consort of sattva and rajas is said to be tamas. These gunas are help-mates of one-another. They mutually exist and co-exist. Here is a meditation that is of immense value in the work of refining the base metal of our tamasic and rajasic nature into the gold of sattva. The sense that sattva is something high and tamas something low must go. All are parts of one whole. Sattva then comes down with ease to the killing, stealing, lying, incontinent, and impure old Adam of the lower apartments and refines him by restoring to him the habits of non-injury, truth, non-stealing, celibacy and non-acceptance of gifts, as also purity, contentment, austerity, study of the Vedas and meditation of God. To acquire these virtues is to reap the whole harvest of Religion. To this end the practice of the Yamas and Niyamas enumerated above must be supported and reinforced by a deep faith in, and prayer to, God. We have to pray to him constantly for withdrawing from us the *fata morgana* of His Maya, the illusion that tosses us between these three gunas. With His help we can easily pass the third floor and climb to the top.

True art also aims at transforming our baser emotions into the gold of sattva by catharsis. The function of tragedy, said Aristotle is purification by the purging of our base metal, by catharsis. The science of Aesthetics in India has from early times insisted that the function of true art, music, painting or architecture must be to lift man from the animal plane to the supersensible appercep-

tion of the Infinite where the world, himself and even the art are sublated into the one whole experience of the Beautiful. Modern psychology speaks in a similar strain when it says that the regeneration of man is to be achieved by joining the Unconscious (the store house of all psychological basemetal) to the Superconscious, where the former will be turned into gold, where the iron and brass of instincts will be changed into the gold of wisdom. A thousand men with enough of this gold in them and we would have ushered in a new civilization, a new age. Such gold-men must be at the top of society, so that they can by their leaven convert the lower strata of iron and brass into gold.

Even as we cannot one fine morning jump out of the three chambers of our being or to use another metaphor, as we cannot turn overnight the iron of tamas and the silver of rajas into the gold of sattva, human society cannot—the hard lesson is being taught to us to-day—change its iron and silver-men into gold-men. Shall we acquiesce with Plato and say with him, 'Citizens you are brothers, yet God has framed you differently. Some of us are made of gold, some of silver, (to be auxiliaries) and some of brass and iron'? Or shall we with faith in the divinity of man, invoke the gold in the gold-men? But alas! gold is woefully at a discount today.

To-day unfortunately we value iron more than gold, for iron can make the nerves and sinews of war. Ours is a *chauffeur* civilization with its god as speed. There is a prophetic utterance in the Gita which says that when man becomes deluded by the energies of Nature he is attached to the functions of the energies in his body. Science has brought him disrespect for Nature and confusion regarding her energies with the result that his inner value chess-board has been upset. He values the silver of rajas more than the gold of sattva. When we have to bypass even the gold of sattva to reach our destination will we be satisfied with silver? We have to get on to the terrace and gain a total view leaving behind the third floor: shall we linger on the second floor and clamour for small gains is the question our modern civilization has yet to answer.

GANDHIJI AND THE GITA

By Diwan Bahadur, K. S. Ramaswami Sastri, B.A., B.L.

Mahatma Gandhi said some years ago in beautiful and well known words, 'Today the Gita is not only my Bible or my Koran. It is more than that—it is my mother. I lost my earthly mother who gave me birth long ago, but this *eternal mother* has completely filled her place ever since. She has never changed, she has never failed. When I am in difficulty or distress I seek refuge in her bosom. My life has been full of external tragedies and if they have not left any visible and indelible effect on me, I owe it to the teaching of the *Bhagavadgita*. Elsewhere Gandhiji says, '..... I find a solace in the *Bhagavadgita* and Upanishads that I miss even in the Sermon on the Mount. (*Young India* 6-8-'25) It (Gita) simply describes the progress of the pilgrim soul towards the supreme goal. (*Harijan*. 15.12-'36.)

Mahatma Gandhi has described thus the goal of humanity as described in the Gita: 'Man is not at peace with himself till he has become like unto God. The endeavour to reach this state is the supreme, the only ambition worth having. And this is self-realisation. This self-realisation is the subject of the Gita as it is of all scriptures'.

Gandhiji, however, points out that the most unique and valuable portion of the Gita is its teaching about the *sadhana* (the means) of the attainment of God-realisation. He says, 'The object of the Gita appears to me to be that of showing the most excellent way to attain self-realisation. That matchless remedy is renunciation of fruits of action'. He says further, 'This desirelessness is the central sun around which devotion, knowledge and the rest revolve like planets'. He asks, 'How can the body be made the temple of God? In other words, how can one be free from the taint of sin? The Gita has answered the question in decisive language: 'By desireless action; by renouncing fruits of action, by dedicating all activities to God, i.e, by surrendering oneself to Him body and soul.' With-

out desireless action there is no real *jnana* or *bhakti*. And what is the real meaning of the reward of action? Gandhiji says, 'He who gives up action falls. He who gives up only the reward rises. But renunciation of fruit in no way means indifference to the result. In regard to every action one must know the result that is expected to follow, the means thereto and the capacity for it. He who, being thus equipped, is without desire for the result, and is yet wholly engrossed [in the due fulfilment of the task before him, is said to have renounced the fruits of action. Again, let no one consider renunciation to mean want of fruit for the renouncer. The Gita does not warrant such a meaning. Renunciation means absence of hankering after fruit. As a matter of fact, he who renounces reaps a thousandfold.'

Gandhiji has made clear another great truth when he says that such renunciation will become perfect only through right knowledge and that right knowledge will become ours only through devotion to God. Thus there is a vital element of *bhakti* and *jnana* in *nishkama karma*. He says, 'But desirelessness or renunciation does not come from the mere talking about it. It is not attained by an intellectual feat. It is attainable only by a constant heart-churn. *Right knowledge is necessary for attaining renunciation.....*In order that knowledge may not run riot, the author of the Gita has insisted on devotion accompanying it and has given it the first place. Therefore says the Gita, 'have devotion and knowledge will follow'. This devotion is not mere lip-worship; it is wrestling with death. Hence the Gita's assessment of the devotee's qualities is similar to that of the sages'. It is important to remember that the qualities of poise and self-control, of same-sightedness, compassion and altruism, of renunciation and devotion are described in the Gita as characteristics of each of the four yogas.

Mahatma Gandhi gives us clear ideas about the essence of the teaching of the Gita in regard to the four yogas. About the yoga of devotion he says, 'Thus the devotion required by the Gita is no soft-hearted effusiveness. It certainly is not blind faith. The devotion of the Gita has the least to do with externals. A devotee may use, if he likes, rosaries, forehead marks, make offerings, but these things are no test of his devotion'. Similarly knowledge is not a mere state of the intellect but is wisdom and intuition. Raja yoga is not mere control of the body and the senses and the mind but the supreme meditation resulting in the at-one-ment of the soul and the Oversoul. Karma yoga is not the mere doing of karma in a spirit of renunciation of fruit, but is also the doing of karma as an act of worship to God.

Another great truth which he makes clear is his exaltation of the yogas—of the means of perfection which are themselves the foretaste of perfection and which culminate in perfection. He says, 'self-realisation is not something apart. One rupee can purchase for us poison or nectar, but knowledge or devotion cannot buy us either salvation or bondage. These are not media of exchange. These are themselves the things we want. In other words, if the means and the end are not identical, they are almost so. The extreme of means is salvation. Salvation of the Gita is perfect peace'. Such perfect peace and bliss will come only as the result of our efforts blessed by His Grace. Gandhiji says well, 'Unwearied, ceaseless effort is the price that must be paid for turning that faith into rich, infallible experience.'

Equally important is his stress on the need for the spiritualisation of the whole life. He points out that the Gita has not separated the worldly life from the life spiritual. 'In my opinion', he observes, 'the author of the Gita has dispelled this delusion. He has drawn no line of demarcation between salvation and worldly pursuits. On the contrary, he has shown that religion must rule even our worldly pursuits. I have felt that the Gita teaches us that what cannot

be followed out in day-to-day practice cannot be called religion'.

Thus Mahatma Gandhi has thrown new light on the Gita by trying to apply its external teachings to the needs of modern India and the modern world. I do not think that the older interpreters did anything more than apply its external teachings to the needs and problems of their age. Indeed the earliest interpretations are by Sri Krishna himself as described in the *Anugita* and in Skandha XI of the *Bhagavata*. My feeling is that even while applying the basic ideas of the Gita to the problems of each age we must walk in the light of the Upanishads of which the Gita is the essence and we must harmonise all the portions of the Gita *inter se* bearing in mind Sri Krishna's words in the *Anugita* and the *Bhagavata* while trying to understand His teachings in the Gita.

Applying such a test it seems to me that while Mahatma Gandhi has taken an attitude wider than the narrow attitude taken up by Lokamanya Tilak in his *Gita Rahasya*, he has taken an attitude which has narrowed the range of the teachings of the Gita while widening it so as to apply the lessons of the Gita to the complex problems of modern life. By making Karma yoga the only path to God-head, Tilak may have done good to a supine and *tamasic* people who are in bondage and who have no vision of a free, happy, prosperous life; but he has narrowed unduly and given a partial and distorted version of a great world-gospel which is the scripture for all times and climes. To open wide a gate which had been left closed and uncared for one ought not to close other gates. Mahatma Gandhi sees and says that God-realisation is the goal of life and that God-realisation is the supreme self-realisation and that the self or soul is infinite and has no real ties to its body-cage. He says, 'The soul is omnipresent; why should she care to be confined within the cage like body, or do evil and even kill for the sake of that cage? We thus arrive at the ideal of total renuncia-

tion, and learn to use the body for the purposes of service as long as it exists, so much so that service and not bread, becomes with us the staff of life. We eat and drink, sleep and wake, for service alone. Such an attitude of mind brings us real happiness and the beatific vision in the fullness of time'. He has not narrowed the universal teaching of the Gita when he says that the central teaching of the Gita is *Anasakti yoga* or selfless action, though, there is no point in giving us a new word like *anasakti* in the place of the old word *nishkama karma*.

Another narrowing of the universal teaching of the Gita by Mahatma Gandhi is his attempt to put it within the limits of his magical formula of non-co-operation and ahimsa. He says, 'I venture to submit that the *Bhagavadgita* is a gospel of non-cooperation between the forces of darkness and those of light.....Prahlad dissociated himself from his father, Meerabai from her husband, Bibhishana from his brutal brother'. It is not relevant to discuss here the ethics of non-co-operation. The Gita has nothing to do with co-operation or non-co-operation. The instances of Prahlad and Meerabai and Vibhishana merely show that when human authority is misused for denying the exercise of the primary right which is also the primary duty, of God-love and God-realisation, we shall be unfaithful to our primary duty and unmindful of our primary right if we do not oppose such human tyranny. The Gita tells us the universal principles of human life and conduct. We must look elsewhere for guidance when the exercise of such principles is hindered or impeded by man-made institutions.

Certainly, the principles of Truth and non-violence are lofty principles, but we must settle their place in a hierarchy of spiritual values and we must have precise ideas about them. It is rather difficult to say what exactly Gandhiji means by Satya or Truth. It looks as if he means God-head, but he has not given us any precise ideas about the nature and attributes of God-head. 'To one

who doubts even Truth', says Gandhiji, 'the scriptures have no meaning. No one can contend with him. There is danger for the man who has failed to find ahimsa in the scriptures, but he is not doomed. Truth — Sat — is positive; non-violence is negative. Truth stands for the fact; non-violence negatives the fact. And yet non-violence is the highest religion. Truth is self-evident; non-violence is its maturest fruit. It is contained in truth, but as it is not self-evident a man may seek to interpret the Sastras without accepting it. But his acceptance of Truth is sure to lead him to the acceptance of non-violence'. (*Young India*, 12th Nov. 1925).

I have already referred to Gandhiji's view of Satya or Truth. Regarding his concept of ahimsa, it seems to me that he is trying to justify in two ways his view that ahimsa is the central teaching of the Gita. He says that Vyasa teaches by the epic of the *Mahabharata* that the war ended only in the wholesale slaughter on both sides and that violence was a futility and emptiness. He then proceeds to say, 'That the central teaching of the Gita is not himsa but ahimsa is amply demonstrated by the subject begun in the second chapter and summarised in the concluding (XVIIIth chapter). The treatment in the other chapters also supports the position. Himsa is impossible without anger, without attachment, without hatred, and the Gita strives to carry us to the state beyond Satva, Rajas and Tamas, a state that excludes anger, hatred etc. But I can even now picture to my mind Arjuna's eyes red with anger everytime he drew the bow to the end of his ear'. He then proceeds to argue out his theory of non-violence: 'It was not in a spirit of ahimsa that Arjuna refused to go to battle. He had fought many a battle before. Only this time he was overcome with false pity. He fought shy of killing his kith and kin. Arjuna never discussed the problem of killing as such. He did not say that he would kill no one, even if he regarded him as wicked. Sri Krishna knows everyone's innermost thoughts and he saw through the temporary

infatuation of Arjuna'. He then gives a strange but telling example: 'He therefore told him: "Thou hast already done the killing. Thou canst not all at once argue thyself into non-violence. Finish what thou hast already begun". If a passenger going by a Scotch Express gets suddenly sick of travelling and jumps out of it, he is guilty of suicide. He has not learnt the futility of travelling or travelling by a railway train. Similar was the case with Arjuna. Non-violent Krishna could give Arjuna no other advice. But to say that Gita teaches violence or justifies war, because advice to kill was given on a particular occasion, is as wrong as to say that himsa is the law of life because a certain amount of it is inevitable in daily life. To one who reads the spirit of the Gita, it teaches the secret of non-violence, the secret of realising the self through the physical battle'. (*Young India*, 12-11-1925)

It appears to me that the basic error in Gandhiji's visualisation of ahimsa is that he confuses the absolute ahimsa of the ascetic and the yogin with the qualified and relative ahimsa—appearing as himsa—of the person who not being a yogin who has taken a *mahavrata* or absolute vow of ahimsa, is violently resisting violence used for destroying the freedom of the country or the honour of women or the lives of children. Patanjali's *Yoga Sutras* say that before a person who has accomplished such *mahavrata*, beasts that are inimical by nature give up their enmity. In the *Ramayana* the sages who have made such a vow of absolute non-violence seek the protection of Rama who thereupon swear that he will destroy the evil-doers in order to protect the non-violent righteous sages. When later on Sita protests to Rama against such violence Rama explains in clear and unmistakable words (Kanda X, 3, 4, 17, 19) the ordinary duty of defensive and protective violence.

It seems to me that the same truth is taught in the Gita as well as elsewhere in the Hindu Scriptures. Arjuna was not an ascetic or yogin with the vow of total non-violence.

He is called upon to fight the evil-doers in a spirit of detachment, in a spirit of renunciation for the fruits of action, as an offering to God, in a spirit of worship to God. Gita says that such action done in a spirit of *yajna* will not be the source of sin or cause of bondage. Is this the preaching of violence? Absolute non-violence is the supreme spiritual path. But in the case of all except yogins and saints who have taken up the *mahavrata* of total non-violence, defensive himsa of the kind described above is only an incarnation of ahimsa and is the source of *sreyas* and any falling off from it would be a source of sin.

Mahatma Gandhi himself seems to feel in his heart of hearts that his gospel of non-violence goes beyond Hinduism. He says, 'I have admitted in my introduction to the Gita known as *Anasaktiyoga* that it is not a treatise on non-violence nor was it written to condemn war. Hinduism as it is practised to-day or has been known to have been practised, has certainly not condemned war as I do. What, however, I have done is to put a new but natural and logical interpretation upon the whole teaching of the Gita and the spirit of Hinduism. Hinduism is evolving; its scriptures are evolving and suffering addition. The Gita itself is an instance in point. It has given a new meaning to Karma, Sannyasa, Yajna, etc. I have endeavoured in the light of a prayerful study of the other faiths of the world, and what is more, in the light of my own experiences in trying to live the teaching of Hinduism as interpreted in the Gita, to give an extended, but in no way strained meaning to Hinduism, not as buried in its ample scriptures but as a living faith speaking like a mother to her acting child. What I have done is perfectly historical. I have followed in the footsteps of our forefathers. At one time they sacrificed animals to propitiate angry gods. Their descendants but our less remote ancestors, read a different meaning into the word, 'sacrifice' and they taught that sacrifice was meant to be of our baser self to please, not angry gods, but the

living God within. I hold that the logical outcome of the teaching of the Gita is decidedly for peace at the price of life itself. It is the highest aspiration of the human species'. (*Harijan*, 3—10—'36).

In the same way Gandhiji tried to find authority in the Gita for the charka cult and found it. He refers to verses 8 to 16 in Chapter II of the Gita and says: 'Work here undoubtedly refers to physical labour, and work by way of sacrifice can only be work to be done by all for the common benefit. Such work—such sacrifice can only be spinning. I do not wish to suggest that the author of the Divine Song had the spinning wheel in mind. He merely laid down a fundamental principle of conduct. And reading it and applying it to India, I can only think of spinning as the fittest and most sacrificial bodily labour. (*Young India*, 20—10—'21).

When all is said one cannot forget to mention Gandhiji's fervent *bhakti* towards the Gita which he adores as the Universal Mother. He says, 'The Gita is the Universal Mother. She turns away nobody. Her door is wide open to anyone who knows it. A true votary of the Gita dwells in perennial joy and peace and knows no disappointment. But peace and joy come not to the sceptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit who brings to her worship a fulness of faith and an undivided singleness of mind. The recitation of the Gita verses will support you in your trials and console you in your distress and even in the darkness of solitary confinement. And if with its verses on your lips you receive the final summons and deliver up your spirit, you will attain Brahma Nirvana, the final Liberation.'

INDIAN CULTURE

By Sir S. Radhakrishnan

[The following is based on a talk given by Sir S. Radhakrishnan inaugurating the series of discourses on India's Cultural Unity during the Dasara celebrations at the Ramakrishna Students' Home, Madras.—Eds.]

I have been asked to say a few words on 'Indian Culture'.

It pre-supposes a number of things. At any rate, other people are to speak to you on its aspects in the vertical phase, Indian culture at the time of the Vedas, the Upanishads, the Acharyas and later on during the Islamic invasions and the Christian times. They will be speaking to you as to how India has preserved her culture throughout all these vicissitudes of her history. My task is merely to indicate to you what may be regarded as the general characteristics of Indian culture, which are present throughout, though they may not have received the fullest expression at any particular stage. In other words,

Indian culture may be regarded as a spirit or as a universal which does not find its absolute or adequate or complete embodiment at any one stage and yet animates every stage of the progress of Indian culture. That is to be regarded as the spirit of India's culture.

What are the general characteristics which you find? I wish to say one or two things about it this morning.

The first thing is that whether in art or morality or philosophy or religion Indian culture recognises the reality of something higher than body and mind. In other words, intellect is not to be regarded as the highest feature of man's life. The limits of his being

are not exhausted by his physical or intellectual characteristics. There is something deeper than mind and intellect. That art is supposed to be profound which brings out that inner living intensity which goes beyond the intellectual or the mere perceptual levels of life. Morality again is said to be deepest when it is not merely traditional or customary, when it is not merely conventional or reflective but when it springs from the depths of one's own consciousness. The one thing that is characteristic of true morality, to use the hackneyed political expression, is self-determination. In other words, your conduct must be determined by your own self. If you are faced by a conflict of loyalties—conformity to society and fidelity to the inmost being of your own nature—like Socrates, Jesus or Gandhi, you must forsake external conformity and accept loyalty to the deepest truth of your own being. The principle of self-determination put formally in this particular manner constitutes the essence of the higher kind of morality.

You have creative morality, reflective morality and customary morality. Similarly in art you have creative art, conventional art and imitative art. So in philosophy, too, it is not to be a natural philosophy based on the qualities of sense observation nor is it to be merely rationalistic but it must be *darsana*, something based on the insight of the seer. You will find, therefore, as a general characteristic of Indian culture, whether you take the aesthetic, the ethical or the logical side this important feature, namely that man is not to be reduced merely to a combination of senses and intellect but that there is something deeper in him.

If you apply it to religion, religion itself becomes quite different from what it is popularly said to be. It is not merely the celebration of ceremonies, the muttering of mantras, or the performing of rites but it is a change in one's own nature. In other words, it is an extension of one's consciousness, an increase of one's awareness. Its quality is not decided by the object you worship or the form you adopt but by its transforming

power on the human mind. If you look at cosmic evolution you will find it has passed through several stages of matter, life, mind, intelligence, etc. We need not think that this cosmic evolution has arrived at its *finale* when you come to the human being. If the past is any clue to the future, then there is an evolution still ahead of man. That evolution cannot be on the physical side or even on the vital side. It will be on the conscious side. From animal cunning we have come to the human consciousness. From human self-consciousness it is necessary for us to go forth or proceed upwards to a larger kind of luminous consciousness, from *Vijnana* to *Ananda*, to use the expression of the *Taittiriya*. Religion is an attempt to enable us to transform our present consciousness into a larger consciousness where all discords and cleavages are overcome. Thus the characteristic of Indian religion is that it is more subjective than objective. It is the living up to the fullness of man's nature that constitutes the essence of religion : '*Atma prapti lakshanam moksham*'. To realise your own possibilities, to realise the possibilities embedded in your own nature, to bring out all the potentialities lurking in yourself is liberation. If you do that, you are a religious man. Religion therefore is essentially a summons to spiritual change. It is a mandate for transforming your own mind. It is not to be mistaken for its auxiliaries, worship of gods, attendance at church, temples or mosques or repeating prayers. Religion is essentially a life of the spirit. That is how we have characterised true religion from the very beginning.

When we are called upon to define what it is, we talk about *Brahmadarsana*, *Brahmanubhava* and *Brahmasakshatkarā*. The very *Vedas* on which Hindu religion rests are nothing more than records of the great visions which great seers had. Sages see constantly, सदा पश्यन्ति सूरयः तद्विष्णोः परमं पदं । दिवीव चक्षु रततं. How do they see? Even as your naked eye, your physical eye sees the sky they are able to feel the presence of God. It is that kind of direct spiritual comprehension

Of the supreme reality that constitutes the reality of religion. Thus the one distinct feature of Hindu religion is that religion is spiritual experience, spiritual transformation and that all other things which we associate with religion are to be regarded as merely aids which will enable us to bring about this kind of spiritual change within ourselves.

From this we need not rush to the conclusion that religion goes against the principles of reason. It may go beyond reason; but it never contradicts reason. There is a higher kind of rationality in this kind of religion interpreted as spiritual experience. You will see that from the very beginning there has been an adequate emphasis on the development of reason. There are people who may pretend to have knowledge of the supreme. If those people are unable to recommend it to other people on the ground of reason—reason alone has the element of universality about it—then their experiences are not validated for others however valid they may be for those who experience it. If religious experience is not grounded in reason it cannot claim for others the same kind of allegiance. Rationality therefore has been another supreme feature of Indian culture. If you turn to the Upanishads they tell you that when you accept the Vedas it is essential that you must test them by your logical reason. In addition to *sravana* there is *manana* or logical reflection. In the Gita you find the teacher saying, 'You must prostrate yourself at the feet of the teacher but subject him to enquiry.' In addition to *pranipata* there is *pariprasna*, logical examination of the statements of the teacher. The *Brahma Sutra* says that it is an enquiry into Brahman, *brahmajijnasa*. When someone approached the teacher he said, 'Dialectic is going to be your guide, *tarka* will be your *rishi*. Do not abandon *tarka* or reasoning. It is essential therefore that what is put down as the vision of the spiritual seers must be capable of satisfying the demand of reason.

Hindu religion requires us not to accept anything in blind unthinking trust. Even

the greatest teachers have been subjected to severe logical examination. We are called upon to examine everything before we accept its authority. Never were we told 'Believe and do not question further'. Never were we asked to take anything in blind trust. Even the greatest teacher Krishna does not ask Arjuna to carry out implicitly his instructions. He tells him 'you must see with your own eyes. You must exercise your judgment and then do as you choose, *yathechhasi tatha kuru*. I am not going to compel you or deprive you of your right of individual judgment. After all each man here has to determine his conduct by his own judgment. So the greatest of the teachers advises his pupil to exercise his own judgment and then adopt what seems to him to be the most reasonable course to adopt. You will find therefore that rationality is equally well emphasised in our religion.

There are many today who ask us to apply ourselves to strip our spirit of all its rationality, to clip its wings and who tell us, 'It is your duty simply to accept what I say and then as a result of the life of the experiment which you adopt you will realise the truth.' But the great Buddha pointed out to us, 'Do not accept anything on hearsay. Do not accept anything on account of respect, *gaurava* which you have for me. Do not think this comes in *parampara* and therefore you must accept it. Accept it not because it is traditional, not because I say it but only because you have tested it and found it to be true.

In other words one great tradition of our culture has been this: insistence on reason. When once you have spiritual experience as the highest thing and justification of human life and when also it is said that that kind of experience is not contradictory to the other aspects of your nature but harmonises with them it follows that your philosophy cannot be a fanatical one. It cannot adopt any fixed rigidity. It cannot be dogmatic. Throughout our culture you will thus see its other characteristics have been comprehension not conflict, assimilation not negation.

Whether it is the Dravidian or aboriginal gods, or other forms we come across later in our history, it has always been the tendency of our religion to comprehend and assimilate them to the fundamentals of our faiths and never reject them as completely opposed to the standpoint which it has adopted. You will find therefore in the Rig Veda, '*Ekam sat viprah bahudha vadanthi*'. There is only one fundamental reality. But do not get into quarrels with others because that one reality is being approached by others in other ways. Do not imagine you have a monopoly of religious wisdom and that your attitude to others must be one of opposition. Do not adopt that attitude. In the Upanishads, you will find exactly the same thing: 'शकुनीनामिवाकाशे जले वारिचस्य च पदं यथा न लक्ष्येत तथा ज्ञानवतां गतिः'

As the birds fly in the air, as the fishes swim in the water, even so is the pathway to God traversed by the seeker after God. In the Gita you find, 'ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्' I do not care for the manner of your worship or the name you give. I accept you in whatsoever manner you approach me'. In other words we may not know God comprehensively; but God knows us fully. So whatever our ideas are he is quite clear about us. Our ideas of God may be unclear or obscure but his ideas about us are complete. So there is no question of our adopting this or that view. You will find the Acharya saying, 'Whom the Saivas worship as Siva, all this is the one reality designated by different people in different ways. May that one Lord grant us our one desire. You will see in it comprehensiveness or tolerance of other points of view. That has been the third characteristic of our life.

You will find next that there is no attempt to dismiss the world as a complete unreality. This is the place from which we have to work and transform our nature. There are people who think this world is to be dismissed as a mere illusion and has no kind of existence at all. While there is justification in some of the interpretations for such a kind of

doctrine, you will also find that in the orthodox Advaita Vedanta the world is given a reality which is different from the Absolute or the metaphysical but which is at the same time quite distinct from mere nothingness or a mere illusion. In the opening section on the *Brahma Sutrakhasya* Sankara says: 'एकमयं अनदिनन्तो नैसर्गिको मिथ्या प्रत्ययः' पदार्थत्व भोक्तृत्वप्रवर्तकः सर्वलोकप्रत्यक्षः There he is making it out that this world which consists of subject and object which is natural to the human mind is something which is evident to the whole world. It is not to be regarded as merely an entity which is created by individuals. *Dristi srusti vada* is repudiated: He says it is a world which is common to all. It is *naisargika*.....the world is not *abhava* or non-existent because you comprehend it and you have consciousness of it and you are able to relate yourself to it. It is not to be regarded as a *swapna* or a mere dream. In other words he says there are regulations of space, time and causation binding this universe which are absent so far as your dream world is concerned. The world therefore is not to be dismissed as a mere *swapna* but at the same time it is not to be equated with that fundamental immutable metaphysical reality, the *paramartha satta*. It partakes of the characteristics of *sat* as well as *asat*. At the same time it is completely different from *asat*. Those who have reduced the world to *asat* are therefore violating the text of Sankara where he makes out that it is both different from *sat* and *asat*. Any attempt to reduce it merely to *asat* or non-entity goes against the fundamentals of Sankara's commentary. He says of this *samsara* that it is there as a challenge to the human individual, to rise up to transfigure it and make it into something very different. In other words the spiritualisation or sanctification of nature is the demand imposed on human beings. That involves the relative reality so far as this world is concerned. There are several ways in which this thing is brought out. I am not proposing to discuss with you all those ways. I am merely indicating to you some very broad

features of Indian culture. That means that relative reality of this world, toleration of other creeds, intellectuality and robust reasonableness of philosophy and emphasis of spiritual experience constitute the distinct marks of the religion. What we need to-day more than anything else is this emphasis on spirit and toleration. The world is in its mad fury at the present moment simply because it is scientifically very efficient but it is lacking in what you call philosophical wisdom or grasp of spiritual realities. Intrinsically the human soul apart from its appurtenances is the same. It is that kind of emphasis on

the sanctity of the human soul which all political organisations are there to protect and honour. It is that which is lacking at the present moment. The second thing is the great advice which Asoka gave to us in concluding his Rock edict 12 'Concord alone is the supreme good' '*Samavaya eva sadhuk.*' We should not make the whole world think alike. Synthesis, reconciliation, concord is the supreme good. This emphasis on the spirit and comprehensiveness or tolerance are the important lessons which may serve as a corrective to the present mis-carriage of the world.

THE PROBLEM OF PROHIBITION

By Rajasevasakta Prof. A. R. Wadia

Religion and philosophy have very often been taken to stand purely for the spiritual and the other-worldly and so there is a general tendency to brush aside living social problems and deal with them only in a platitudinous way. In a journal like the *Vedanta Kesari*, predominantly religious and philosophical in character, one might naturally hesitate to take up a social problem. It is only at the request of the Editor for an article of sociological interest that I have ventured to write on the subject of prohibition, which occupied so much public attention during the last Congress regimes in different provinces and which is likely to focus public attention again with the possible return of the Congress governments. Religion and philosophy, if they are to escape the charge of being barren, must grapple with such problems and discuss them not in the spirit of fanaticism, but in the spirit of sweet reasonableness.

Drink has been the traditional vice of the West. It has had no religious check and the extreme cold of these regions has given a

great practical value to drinks even beyond the bounds of reasonableness. Social reformers became alive to this great evil, which brought out the cruelty and bestiality in drunkards and brought out too the martyrdom of their wives and children. With the awakening of social conscience and the spread of education the need to grapple with this evil became insistent. It became common for preachers to advise total abstention from alcohol, as the very word *drinks* had unfortunately become identical with liquor, and in the so-called fashionable society even of to-day this quaint usage still continues. It is somewhat odd that this movement against alcohol came to be called temperance; odd because this word carries with it since the days of Aristotle an aroma of the golden mean and so temperance should mean a regulated use of alcohol rather than a total abstention from it. But we have to take words as they are understood in a society, and if temperance has come to mean total abstention from alcohol, we have to accept it. It just marks the swing of the pendulum in social consciousness.

For a long time the temperance societies were content to preach and exhort their members to take to pledge to eschew all intoxicating drinks, and to influence the governments about the location of public bars and their excise policy generally so as to reduce the evil of drink as much as was humanly possible. In no European country has the temperance movement amounted to what has come to be known as prohibition, i.e., the forcible closure of all liquor shops and a total prohibition of the manufacture or importation of alcoholic drinks. This extreme step was taken only in the United States of America which under a self-denying ordinance went dry for twenty years. That it did some good can not be denied. In those years I met an American industrialist touring in India and enjoying his 'drinks' as any European would do. When he was reminded about the liquor laws of his own country he said that he would not go back on prohibition, though he himself did enjoy drinks, for he had found that under prohibition the efficiency of his own workmen had increased. Evidently like a good American he felt that what was productive of more dollars must be necessarily good. On the other hand it has now become a matter of history that in spite of the ingrained puritanism of certain American stocks whose vote in favour of prohibition had carried the day, prohibition had become a complete failure and had been responsible for introducing evils which perhaps its sponsors had never dreamt of. They may be briefly summarised as follows :

1. At no time during the period of prohibition was there really a dearth of liquor. It was in fact available in abundance for all who really wanted it. This became possible because it was manufactured illegally or smuggled from across Canada or even across the seas. Of course it was a risky business and to this extent it deterred normal law-abiding or timid people from indulging in drink. But to this extent all the more quantity was available for those who were daring enough to take the risks,

and as every psychologist knows there is a certain cussedness in human nature, which gives added zest to the spirit of bravado to perform actions prohibited by law.

2. The very fact that millions, though in a minority, had voted against prohibition, made it easy for these millions to break the law with more or less open connivance on the part of the police and the judiciary. In other words it proved a bad financial proposition. The Government lost their excise revenue and had to incur extra expenditure on additional police to cope with the situation. But neither the police nor the judiciary proved incorruptible and the result was a more or less open defiance of law and order. This was a terrible evil, for when people can defy one set of laws they begin to lose all their old reverence for law, and law-breaking loses all the evil odour attached to it in a normal law-abiding society.

3. If the whole police force and the whole judiciary had proved corruptible, there would have been no risk at all in carrying on the liquor trade quite openly. But there were honest policemen and honest judges, who were prepared to do their duty, and so raids on the haunts of liquor were always a possibility, and gangsterism became a new profession for manufacturing liquor or smuggling it from all odd places and finally fighting the police. U. S. A. which had through a century built up a certain tradition of law and order became a victim to the outrages of gangsters and law and order became a huge mockery.

4. Where a government permits liquor trade, it is its duty to see that good liquor is sold to the public. But in the regime of prohibition such regulation and supervision were out of place and the result was that most harmful adulteration took place, and bad liquor being as good as poison, people who took it suffered from all the evil effects of poison. People who lived on the borders of Canada found it easy to cross over into Canada, have their drink and return to their homes. But those who lived far away had to be content with the stuff they got.

And what they got was bad stuff and they had to pay through their noses for it, and after all this they had not the satisfaction of having real pleasure, for bad drink did not fail to affect their health. Physical suffering and doctors' bills must have completed their discomfiture.

No fair-minded student of sociology can possibly deny that all these evils weighed heavily against the policy of prohibition and it was only a matter of time when the democratic voters swung round and voted against prohibition and U.S.A. went wet again. It must be dubbed however, a noble experiment in social legislation, and even though it failed, it has reestablished an old truth that no government can reform people by mere legislation, and that no legislation has a chance of being successful unless there is an overwhelming majority willing to abide by it.

It is so easy to pen eloquent denunciations of drink and paint lurid pictures of bestialised drunkards and beaten wives and starving children. But all this does not go to the root of the problem, and after millenia of high moral preaching we are still to-day as bad as our ancestors, and if we have improved in certain respects we remain still far from the ideal in several other respects. Social evils do not yield to mere preaching. They demand a practical and wise handling, which takes note of human nature as it is and instead of trying to turn human beings into angels tries to make them good reasonable human beings. An ounce of fact is worth more than a ton of theory, and it is because of this that I have thought it best to take count of the prohibition movement in the U.S.A. It would be interesting to see whether the American experiment has anything to teach us in India and whether there are any grounds for believing that India will succeed where America failed.

In India Islam has been consistently against alcohol, and even though Vedic India seems to have revelled in *soma* drink, at least under the influence of Buddhist teaching Hinduism

has developed an ascetic attitude to life and naturally enough all intoxicating drinks have come to be looked upon as an abomination. To this extent it may be conceded that prohibition has *prima facie* better chances of success in India than elsewhere. It may also be conceded that the climate of India, generally warm, does not necessitate the use of alcoholic drinks as a physical necessity. On the other hand we have to recognise that nature has endowed India abundantly with trees which yield toddy and that millions of people in the lower strata have been accustomed to toddy through the ages, and that under British influence many people of the upper and middle classes have become addicted to western drinks like brandy and whisky and beer, not to mention varied kinds of wine of less alcoholic strength. None but a fanatical puritan would deny that toddy within limits is a healthy drink, appetising and strengthening, and people who have been used to it find it most injurious to give it up entirely as required by a prohibitionist regime. No one can deny, on the other hand, that there are people who drink more toddy than is good for them. Similarly in the case of western liquors, if they cannot claim the natural health-giving properties of natural toddy, they give a certain pleasure and people who have become used to them feel that life is not worth living when they are forcibly deprived of their use. Doctors would admit that in such cases total abstinence is as harmful to health as partaking too much of them. In the last resort the problem of alcohol boils down to this: what is the degree to which its consumption is legitimate and should be permitted by the State, and what steps should be taken by the State to see that people do not suffer from the evil effects of alcohol.

During the brief period of prohibition introduced into the different provinces of India, only a partisan would argue that it worked with complete success. As in America so in India too, illicit liquor trade went on merrily and those who wanted it always had plenty of it, only with this disadvantage that they had to pay heavily for it and had no right to

complain if they were given bad liquor as good as poison. Cases have been known where in the absence of liquor addicts took even to drinking eau-de-cologne, methylated spirit with obviously disastrous effects on their health. And we have no reason to believe that this experience will not repeat itself, if and when prohibition comes to be forced on the people again with the return of Congress governments.

Wise statesmanship requires a rigid control of the whole liquor trade. A high duty on all foreign liquors would tend to make them so costly that it would serve to keep the poor people away from it altogether, while the middle classes would find it economically prohibitive. The definitely rich classes would not be deterred by the cost, but it is the duty of a good government to protect the rich as much as the poor against themselves, and so a rigid system of control on the sale of liquor would prevent even the rich from drinking more than is good for them. Very luckily the exigencies of the war made such control inevitable and it worked excellently, providing a healthy check on the amount of the quantity consumed.

Toddy and indigenous liquor manufactured in India have their own problems. Under the present excise policy pursued by different governments it has become next to impossible for the ordinary consumer to have pure unadulterated toddy. The auctioning system certainly brings in more revenue, but the excise contractors out to make money and criminally callous to the question of supplying pure toddy are prepared to buy licenses at a rate which makes it impossible for them to sell pure toddy at a rate which can attract customers and also bring them a reasonable dividend. To make matters worse or rather to make matters easy for himself an excise contractor has to keep the low-paid excise inspector on his side and so has often to pay him as much a month and even more as his own departmental salary. There may be exceptions to this rule, but on the whole it may be safely said that high licensing fees do not square with honest business. A govern-

ment which is prepared to sacrifice the whole excise revenue may as well have its revenue reduced to a low level which makes it possible for the dealer to give pure healthy toddy to his customers. Here again to prevent drunkenness a rationing system with all our war-time experience could be easily adopted so that no man gets more than a certain limited quantity which a normal man can take with full advantage and with no ill effects to his health. Such a regulated system would indeed go far to secure to a society good health with a modicum of pleasure and without that discontent and lawlessness and bad liquor which are the inevitable accompaniments of total prohibition. Extremes always have a tendency to meet and this is typically true of prohibition and unregulated liquor trade, for prohibition does give a fillip to unregulated trade in liquor with the added disadvantage of loss of revenue which could have been put to good social uses.

Ethics and religion generally tend to look upon men as more or less stereotyped patterns which could be moulded just as they desire, and that is why the great prophets and moral reformers proceed on the assumption that mankind could be reformed easily. But they have failed in their mission, for men are not reasonable and they are not stereotyped. They are very varied and modern psychology has brought out the extreme complexity of human nature. Regulation succeeds where a pattern compulsorily introduced fails miserably to achieve its end. Men will resent if they are prohibited from eating or drinking what they consider to be necessary for their pleasure and health. They cannot quarrel if they are even forcibly prevented from being a nuisance to others, and a man who gets drunk does become a nuisance to all. Every government worth the name has a right, because it is its duty, to see that while a gift of nature like toddy is not allowed to run to waste, it is not used by men to their own detriment or the detriment of their wives and children. Any expense incurred on securing these ends will be abundantly justified. If in every

case of drunkenness it is not the man who gets drunk that is punished, but the man who has sold him or given him liquor is punished, drunkenness will soon come to an end. Every liquor or toddy shop should be under rigid supervision. Every such shop should have its allotted customers who cannot buy elsewhere and should be under the supervision of different men so as to minimise the risk of the supervisor becoming a paid servant of the dealer himself. If men will not be honest, no system can be proof against dishonesty, but where a government fairly and squarely faces an issue, the chances of abuse are much less than when they look upon men as beings who will allow themselves to be coerced against their will even in their domestic concerns.

Life is full of evils and man is capable of reacting to them in varied ways. He is neither an angel nor a devil. He is an odd mixture of good and evil. Psychologically he is really neutral and may become good or bad as he makes a good or bad use of his opportunities. What he wants is not a total suppression of his natural instincts but a

regulation of them. It may be a dream of ardent reformers to root out adultery and prostitution, but they will succeed in this only to the extent they make the laws of marriage reasonable and in conformity with the nature of men and women. If drink is an evil, as in many cases it undoubtedly is, it can be dealt with far more successfully by a judicious regulation than by totally denying its right to exist. The truth of this can be found in the recent experiences of European countries. With the steady spread of the temperance movement milk bars and soda fountains have drawn away customers from public bars. Clubs affording innocent amusements have proved successful competitors against liquor dens. The fact remains that to-day in Europe there is far less drunkenness than it used to be the case in the 17th, 18th, and even 19th centuries. Even in Russia, the native home of vodka, there is far less of drunkenness than ever before. As against this the history of U.S.A. during the twenty years of prohibition shows how rapidly the demon of drink spread to the ruin of health and honesty and orderliness.

KARMA CANNOT BE HOODWINKED

(A Story)

The end of the Mahabharata war saw the great Bhishma on the *sarasayana*, the bed of arrows. His body was covered by arrow-wounds and festering sores; but he, a monument of calm and poise, was consoling Yudhishtira, the eldest of the Pandavas. Yudhishtira, full of remorse as of the one who had caused all that bloodshed said :

Yudhishtira : O, grandsire, I have heard all your discourses, but tranquillity of mind has not been mine. Seeing your body bathed in blood, like a hill furrowed with streams, I am languishing with grief. What can be

more painful than this, that you, O grandsire, has been brought to this plight on my account by my people fighting with each other? I think the son of Dhritarashtra is fortunate in that he does not see you in this state. But I, who am the cause of your death as well as that of our friends, am denied all peace of mind by beholding you in this sorry condition. How I wish I would have gone with my departed brothers, so that I would have been saved this agony! O King, instruct me so that I may be cleansed of the sin and may have peace of mind.

Bhishma: Why, O fortunate one, do you consider your soul, which is dependent on God, Destiny and Time, to be the cause of your actions? Subtle and imperceptible is the soul's manifestation. In this connection is cited the ancient story of the conversation between Mrityu (death) and Goutami with Kala (time) and the fowler and the serpent. There was an old lady by name Goutami, who had great patience and tranquillity of mind. One day she found her only son dead of snake-bite. A fowler by name Arjunaka, bound the serpent with a string and brought it before her and said: This wretched serpent has been the cause of your son's death and so it does not deserve to live. Tell me how this wretch should be destroyed.

Goutami: O Arjunaka, please release the serpent. It does not deserve death at your hands. By killing the serpent, the boy will not be restored to life; and who would take upon himself the sin for slaying this living creature?

The Fowler: O, virtuous lady, you speak like a realised soul and not as one plunged in sorrow. Those who want to buy cheap peace of mind, assign everything to the course of Time as the cause, but practical men soon assuage their grief by revenge. Some people through delusion, desist from such revenge fearing loss of *punya* in the next world. O lady, be practical, assuage your grief by getting rid of this enemy of man.

Goutami: People like us are never afflicted by such 'misfortune'. The death of the boy was pre-destined; therefore I cannot approve of the destruction of the serpent. Brahmanas do not harbour revenge or resentment, because resentment leads to pain. So, O good man, do please forgive and release this serpent, out of compassion.

The Fowler: Merit is acquired, I have heard, by killing an enemy. By killing this despicable creature you shall achieve great merit hereafter.

Goutami: An enemy in your hands is at your mercy. Why not be a little magnani-

mous and forgive it and thus earn merit by releasing it.

The fowler: By killing Vritra, Indra secured the best portion of sacrificial offerings, and by destroying a sacrifice Mahadeva secured his share of offerings: so you also dispose of this serpent immediately without any misgivings in your mind.

The noble Goutami though repeatedly egged on by the fowler to the destruction of the serpent did not approve of the sinful act. The serpent bound with the cord, sighing a little and maintaining its composure then said these words in a human voice:

The Serpent: O foolish Arjunaka, you little think that I have no will of my own and am not independent. Mrityu (death) sent me on this errand. By his direction, I have bitten the child and not out of any anger or choice on my part. Therefore Mrityu is responsible for this and if there is any sin in it, it is his.

The fowler: How can that absolve you from the sin of the act. As an instrument you must share the sin. In the making of an earthen vessel the potter's wheel, the rod and all other things are regarded as causes. You are one of the causes and so you are guilty and deserve death.

The serpent: The potter's wheel, rod and other things are causes no doubt; but not independent causes. All these factors working together produce the effect. So if you think that there is any sin it must be shared by the aggregate of causes.

The fowler: Anyway, you have acted as the immediate cause, and — so you deserve death.

The Serpent: But you forget that I would not have acted at all, without the instigation of another, Mrityu.

At this stage, Mrityu appeared on the scene and addressed the serpent thus:

Mrityu: Commanded by Kala (Time) I, sent you on this errand, and neither you nor I am the cause of this boy's death. Even as the clouds are tossed to and fro by the wind I am directed by Kala. All

creatures, mobile and immobile, in heaven and on earth are moved by the power of Kala. The whole universe is under His sway. All actions and abstentions are said to be influenced by Him. Surya, Soma, Vishnu, water, wind, the deity of a hundred sacrifices, fire, earth, Mitra and Parjanya, rivers and oceans are all created and destroyed by Kala. Knowing this how do you blame me?

The Serpent: I do not, O Mrityu, blame you nor absolve you from all blame. I only aver that I have done the act influenced by you. Whether any blame attaches to Kala or not, it is not my business to consider. Even as I am interested in saving myself from blame, I am interested in you also.

Now the serpent turned to the fowler and said: You have listened to Mrityu. It is not proper that you must torment me like this.

The Fowler: Indeed, I have listened to Mrityu and I come to the conclusion that both of you are the cause and deserve punishment.

Then Kala (Time) made His appearance and said;

Kala: Neither Mrityu, nor this serpent, nor I am guilty of the death of any creature. We happen to be the immediate causes of the event. O Arjunaka, the karma of this child was the root cause which pushed us on to action in this matter. There was

no other cause for the child's death: It died as a result of its own karma in the past. As for that matter, we are all subject to the influence of our respective karmas. Karma, is an aid to salvation and karma also denotes virtue and vice in man. As men make from a lump of clay whatever they wish to make, even so do men attain to various results dictated by karma. Therefore, neither you, nor I, nor Mrityu, nor the serpent, nor this old Brahman lady is the cause of this child's death. He himself is the cause here. Upon this the Goutami became convinced that men suffer according to their actions. She addressed the fowler thus:

Goutami: Neither Kala, nor Mrityu, nor the serpent is the cause of my child's death. This child has met with its end as a result of its own karma. I may have also contributed to this effect. So, O Arjunaka, please release the serpent soon.

Bhishma: (To Yudhishtira) Then Kala, Mrityu and the serpent dispersed and Goutami became consoled in mind as also the fowler. You also, O king, give up all grief and attain peace of mind! Men get to heaven or hell as a result of their own karma. This evil of the war has neither been solely your creation, nor of Duryodhana's. That the war-lords were killed is their own karma.

Hearing these words of Bhishma, Yudhishtira became consoled and gained peace of mind.

TO THE WINDS

By Tandra Devi

Wild wind
Blowing through trees,
Blowing wild over the hills,
Rushing and whistling through valleys

Wild, rushing wind—
Storm-wind
Circling the fields,
Swirling over waters,
Scuttering in dry bushes,

Raking the parched grass,
Snapping brittle twigs
Among the thirsty hedges,
Madly tossing the arms
Of long poplars—
Wild, wild wind
Blowing through trees
Blow thy message to the heart !

Storm-wind
Sighing in full blasts,
Crashing through branches,
Flying among the leaves—
Full, free wind !
Blow a clean call
To the old world's heart
Dry and dreamless heart,
Tired from long drought,
Blow thy clean call,
Stormy wind !

Rain wind
Singing to the thirsty earth,
Pour the tumultuous music
Between clouds !
Beat out thy dance
In the little clouds—
In the small shredded clouds
Rushing before thee !
Sound thy shattering trumpets
Before the towering embattlements
In tall, tall clouds—
Rising about thee !
Shake the tall clouds
Drive them on !
Beat !
Dance !
Pour out thy cascades
Of tumultuous music !

Shrieking, echoing, cooing wind—
Pulsing, flowing, rolling, whistling wind
Open dark places !
Blow into deep recesses,
Renewal, cleansing !
Break out, glad music
In deep, dark places !

Flinging through barriers—
Flinging on - on -
Galloping in the valleys,
Neighing across wide spaces.
Flare out,
Thou elemental roar !
Burgeon in the forests—
Among orchards and the rocky wastes.
Break over the ranges
Above swift waters—
Climb !
Climb to thy heights,
O galloping wind !

Blow—
 Noble, cooling, kind, encircling wind!
 Blow the clear dawn into my eyes
 Wind-blown dawn
 After long night—
 Breeze-dappled,
 Pale green and gold.
 Breezes blowing light rain in my face—
 Comfort in the plain
 Perfumes at my casement.
 Misty dews spangling cobwebs
 Dawn-swept dews
 Wind-cooled earth.
 Ah, thou wild wind blowing through trees!
 Welcome, dewy wind
 Blowing dawn over the hills!

Strong gales and furious hurricanes,
 Friendly lingering gusts
 Softly roving the skies,
 Sweet, glorious airs,
 Give us your secret!
 Breathe your insistent message to the heart:
Come with the winds to the Endless End
Unto peace without bourne.
Move with the winds about the Un-known.
Know the unresting rest of the winds,
Their homeless Home.

REVIEWS AND NOTICES

Hinduism Outside India: BY SWAMI JAGADISWARANANDA. PUBLISHED BY SRI RAMAKRISHNA ASRAM, RAJKOT, KATHIAWAR. PRICE Rs 2-8-0. PAGES 262.

'Hinduism is a religion condemned to die, but determined to live' concludes a book on Hinduism from the pen of a Western writer. A testimony to Hinduism's will to live, love and absorb, so amply proved by her phenomenal spread in South East Asia and the Indonesian Islands and by her cultural conquests of the West is a much-needed inspiration today when in the land of her birth she is treated as the unwanted old grand mother and outside as a prisoner at the bar. Expansion is life and Hinduism will continue to live in spite of the 'Verdicts' from rival faiths and the apostasy of her own children.

The book opens with a philosophical and historical survey of Hinduism in India through the ages from the Vedic times. The next chapter, Hinduism Abroad, from the pen of Swami Gambhirananda is a masterly retrospect of Hinduism's triumphal march in South-East Asia, Java and Borneo. We read in papers today that the nationalists in Java and the Indonesian islands are determined to win back their independence by non-violent means as their brothers in India are doing. Should we search for further proof of India's cultural influence in S. E. Asia fructifying in practical spheres?

In many parts Shaivism became the state religion while Vaishnavism and Mahayana Buddhism had their due importance. Hindu art and architecture and even Hindu philosophy made a tremendous appeal in the Colonies. But after all the influence was only skin-deep. When the Mother country failed to maintain a constant flow of inspiration and counteract the machinations of other religions, Hinduism could not keep high its head for long. Thus Hinayana Buddhism drove away Hinduism from Burma and Indo-China and Mohamedanism drove away Hinduism from Malaya and Indonesia.

The succeeding chapters on the spread of Hindu influence in Ceylon, Burma, Siam, Cambodia, Indo-China, Philippines, Java, Bali and Malaya are very interesting and instructive where the author brings to focus his wide reading. The last two chapters are devoted to the Two Americas and the modern West. While the cult side of Hinduism appealed to S. E. Asia, the cultural and philosophical aspect appealed to the rational West.

The author by his faithful evaluation of Hindu genius and a survey of its appeal has done real service to this Mother-religion and her sons. The book is timely and valuable as it will help to lift the drooping hearts of Hindus and to clear the mist from hostile, prejudiced eyes.

FREE-INDIA: LUXA NUMBER, PUBLISHED BY
SRI F. R. GOVINDAN, SALEM, PAGES 62.

The *Free-India's* Dasara-inspiration has crystallised into an sumptuous Special issue. The opening article, Homage to the Mother, presents the Mother in her various glorious aspects. As usual it has got its attractive features of modern science and screen. Contributions from the pen of Mr. Pothan Joseph, the famous columnist and Svetoslav Roerich, the Russian artist, deserve special mention. The number contains many pictures and good reading fare.

How Man became a Giant. By M. ILIN
AND E. SEGAL. KITABISTAN, ALLAHABAD.
Pp. 278, PRICE, Rs. 5-4-0.

This delightful book, is meant for young readers who have not yet acquired sufficient knowledge in the Organic Sciences to understand the strictly scientific description of the evolution of the present civilization. As is quite clearly said in the Foreword: "About the evolution of man and the growth of civilization, there are many books. But most of those written for grown-ups are by specialists for specialists, and most of those for young people tend to insult the intelligence of their prospective audience." The author has successfully attempted to retell the story in such a way that the account does not cloud the young reader's understanding by a parade of highly specialized knowledge. It is with this psychological motive that the book has been undertaken.

Combining a vast knowledge of Zoology, Archaeology, and Anthropology, the author has presented the scientific and dry facts in a most vivid and dramatic manner. How primitive man, unlike the other animals, escaped from the invisible cage of limited capacities during the great Ice Age and emerged from the crude forest habitation to lands of green pastures, how through his discovery of tools extended his powers over nature, and how his natural groupings in herds made him acquire new

powers of speech and social sense which in turn gave birth to the highly complicated rural and urban civilizations, have been narrated with moving human interest and a keen dramatic sense, pointing to the tremendous achievements of man and his immense potentialities in the future. The whole story of evolution, vast and staggering, is here laid bare concisely and clearly, without harm to historical and scientific fact with new vision and imagination.

By a strict scrutiny of the existing knowledge of ancient languages, still used among some primitive tribes in Africa and elsewhere, the author with keen insight reveals the fascinating growth of speech and then writing, which is the effort of man to give a permanent value to his passing thoughts. The creation of literature, especially poetry and drama, is then traced to superstition and religion, which is said to have grown out of magic. The book is consistently materialistic from cover to cover, as may be gathered from many passing remarks which the author makes here and there. The author finds in 'necessity' the key to all evolution. In fact the book may be described as an illustration of one of Engels' sayings (quoted by the author) that it is work that has made man what he is now. Of course it has been assumed that there is the instinct of self-preservation in man. But is there any answer to the question, why should man try to live at all? What is the urge in man that binds him to life and has forced him to enact this grand drama? This question, the materialist has conveniently taken as an axiom. We are asked to have a strictly scientific outlook and consider matters as they are. Nevertheless the question stands. For an answer to this question we must look elsewhere. No amount of explanation concerning how an event takes place will be adequate to the consideration of why it takes place like that. Materialists very often forget this. On the whole the book is quite enjoyable.

C. V. ANANTARAMAN.

NEWS AND REPORTS

THE DASARA CELEBRATIONS

Mother Durga was worshipped at the Math with special puja, homam and other paraphernalia.

At the Students' Home a series of lectures on the cultural unity of India and contributions to it of men and movements was delivered in connection with the Dasara celebrations. The inaugural address (a summary appears elsewhere in this issue) was given by Sir S. Radhakrishnan. The last one in the series, the contribution of the Ramakrishna-Vivekananda movement to the cultural unity, was from Swami Vimalananda. Musical entertainments by prominent artists were also arranged.

THE COSSIPORE GARDEN HOUSE

Ramakrishna Mission's Appeal

The nucleus of the Ramakrishna Math and Mission was formed in the Cossipore garden house (90-90'2, Cossipore Road, Calcutta), where in the year 1886 Bhagavan Sri Ramakrishna spent the last days of his glorious life with his disciples, and entered into Mahasamadhi. Foremost among these disciples was Swami Vivekananda, whose contributions to the spiritual advancement of the world are well-known. The house and its compound of about 3½ acres, where they used to live in the service of the Master and practise spiritual exercises under his divine inspiration, have been intimately associated with his hallowed memory. The disciples and devotees of Sri Ramakrishna and the general religious-minded public of diverse faiths look upon

this site as a place of pilgrimage, and visit it from different parts of India and abroad. But unfortunately they do not get an easy access to it, and besides find the atmosphere of the place wholly irreligious. For not only are the premises not properly looked after, but their sanctity is also being violated by various acts of desecration.

Swami Vivekananda wrote to one of his brother-disciples on the 13th July, 1897: "Don't you think it will be nice to purchase Krishnagopal's garden at Cossipore?.....In my opinion it is advisable to do so. All our associations are with that garden. Indeed it was our first monastery."

For the above reasons we have decided to open a branch of the organisation on the site and preserve the house as an international memorial to Sri Ramakrishna. We have already applied to the Government for acquisition of the property, and nearly 2½ lakhs of rupees are urgently required to work out the scheme.

We earnestly appeal to the generous public well as to our friends and sympathisers to lend us a helping hand in materialising this noble object. Contributions will be thankfully accepted by: The Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

(Sd.) SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission.



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The Vedanta Kesari

VOLUME XXXII



NUMBER 8

DECEMBER, 1945

PEARLS OF WISDOM

In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, imprisonments, in tumults, in labours, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God.

—*Corinthians* . 6 4-7

Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God or unite thee to Him; nay, thy inward faculties of understanding, will and memory can only reach after God, but cannot be the place of his habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree. This depth is called the centre, the fund or bottom of the soul. This depth is the unity, the eternity—I had almost said the infinity—of thy soul; for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.

—*William Law*

The great strength of Christ is not in His miracles, or His healing; any fool could do those things. The action of healing men at a glance is forgotten, but His saying "Blessed are the pure in heart" lives to-day. These words are a gigantic magazine of power, inexhaustible, so long as the human mind lasts. So long as the name of God is not forgotten these words will roll on and on.

—*Swami Vivekananda.*

THE BYSTANDER

'There is no way out for man but steeply go up or steeply go down. Adapt or perish as ever is nature's inexorable imperative' wrote H. G. Wells recently in his pessimistic close-up of the fate of *Homo Sapiens* on this planet. With our 'waster mind' we of this age are inclined to view this more as an alternative than as an imperative. Was not this fatal alternative before man ever since he came on this planet to become an imperative to-day all on a sudden? Yes, many a neglected alternative makes an imperative. The fact of the matter is that it is neither an imperative nor an alternative; for it is not adapt or perish, but adapt *and* perish. Adapt and perish has been our dear motto this half a century. We have been adapting with terrific efficiency—efficiency kills—and we have been perishing with more terrific complacency. We are at the end of our adaptive tether. To what shall we adapt is the question of questions now. We have exhausted ourselves by spreading out in the environment and the environment has become too tense and powerful for us. Like the giant in the story, the environment will turn back and eat us up if we stand still. What an irony that the adaptations of our making should mean our undoing! So we have got to out-grow our environment, to go up steeply as Wells would have it, which will demand of us such a great adaptation that we will cease to be men. That to us seems a definite calamity. We want to be men, and we don't want to grow. We love this flesh and we hug its diseases. We know that all sin is some form of selfishness; it is our refusal to grow, to evolve. Still appearance is sweet and reality awfully bitter.

How can we break this chain of adaptations that is clenching us? We can assimilate it to a point in our inner man and thus get over it. 'Our intellect, in the narrow sense of the word, is intended to secure the perfect fitting of our body to its environment, to represent the relations of

external things among themselves—in short, to think matter.' This is Henri Bergson. To *think* matter is to harness it and to adapt it for our needs. The intellect is at home with solids, inert things; but it misses the connective tissue of things, the flow of duration that constitutes their very life. Who supplies this connecting links and keeps up the flow? Let us for a while stop thinking and just gaze upon that inner reality—our selves—which is better known to us than all things else: what do we see? Mind, not matter; time, not space; action, not passivity; choice, not mechanism. We see life in its subtle and penetrating flow, not in its insular 'states of mind', not in its devitalized and separated parts, as when the zoologist examines a dead frog's legs, or studies preparations under a microscope and thinks that he is a biologist studying life. This direct perception, this simple and steady looking-upon a thing and seeing it whole, is intuition. This is the voice of Western wisdom. Indian wisdom answers it more basically: This direct and total perception is made possible for us by virtue of our being gulfs of that sea of consciousness that is behind the totality. We are individuations of that consciousness and every act of knowledge is a wave from that sea. We are free to know it in that total aspect or in its limited aspect as born of ourselves.

All knowledge, all experience is a blend of two factors, the physical and the psychical. The latter one which is the element of consciousness inspires every wave of knowledge in the internal organ, the antahkarana. That active, conscious element is eternal, always present like an ever-luminous lamp, the enduring changeless element in experience which does not cease even in deep sleep. By this very luminous and ever-present nature, it is called the *sakshin*, which means the witness, the spectator. Adaptations are *sakshin*-made. All existent objects, all adaptations as a whole can be

understood only as and when presented to our sakshin, the witness within us, which means that we must postulate a cosmic sakshin or absolute consciousness underlying the totality that sustains everything that is. It is the sutratma, the thread that runs through the garland of existence, the ground of the whole universe, the Brahman of Advaita. In that big circle of consciousness our sakshin is a centre ever describing concentric circles, often beating its wings against the circumference of the bigger circle, expanding and contracting according to choice, making adaptations at will. Yet wonderfully enough, it is inactive as the lamp is inactive when it illumines or inactive and still like the pointer of a balance when it balances the two pans. In everyone of us the sakshin-centre is describing concentric circles. We stand on it and balance the 'two worlds', of satya and anrita, of the transcendental and the empirical, of the beautiful and the ugly, of happiness and sorrow. But for our capacity to stand on that point and be a bystander, we would have been crushed by these two worlds coming into collision. So the bystander's poise is the minimum. That is also the maximum of us. The maximum and the minimum meet in the sakshin-centre. To stand in that point is to look upon the highly-evolved Brahmana and the dog with equal eyes. Not that the dog and the evolved soul are not seen as they are. But the difference between them which is the only thing visible to ordinary eyes is not seen by the bystander. He sees them all as limbs of one body. To see difference is the original sin; to see non-difference is the saving knowledge, so declare our ancients. He has no peace here who sees difference. He goes from birth to birth who sees difference, say our scriptures. He is free and liberated on this earth who sees himself as non-different from others, who sees himself in others and others in himself. For he has *known* himself to be the All. Life is a disintegration every inch, every minute. We by instinct, as it were, often take our stand on its integrating point, the sakshin and try to see things steadily

and see things whole: we practise the bystander's balance. The web of our daily life is woven by the warp and woof of the transcendental and the empirical, of truth and untruth. From this complex texture we draw what we want to enjoy and reject what we don't want. For the bystander, for the witness this is so easy. As the tortoise tucks its limbs automatically, his limbs retire from sense objects. He may appear to receive everything, shunning nothing. Like the sea receiving all rivers and yet is unaltered and undisturbed, he remains calm and poised though passions pour into him. Like the light in a windless place, he is und flickering and inactive and yet illumining all things.

In him in whom the universe is inter-
woven,
Whatever moves or is motionless

They disappear and come to light
again
As bubbles rise to the surface.

The light, the ocean, and the sky are the three words used to picture to us the radiance, calm and poise of the man who stands at our nucleation point as the sakshin. They are used with the definite purpose of driving home to us the knowledge-nature of sakshin which alone can be active without incurring multiplicity. We saw in the beginning that sakshin, the conscious element inspires every act of knowledge. So first must come the meditation on our luminous essence which functions as sakshin. The four-fold advaitic discipline, sadhanachatushtaya that brings in time the bystander's mind, presupposes this stress on the knowledge maturing into wisdom. The discrimination between the real and the unreal, nityanityavastuviveka, the inner and the outer restraints beginning with sama and dama, the giving-up of pleasures here and hereafter, and the desire for liberation are all impossible of practice without an ever-widening knowledge, an increasing awareness at every step. Practice of inner and outer restraints of titiksha and

ahimsa etc. unaided at every step by a sharp discriminating knowledge is hollow and becomes a farce. Without an approximate knowledge of the supreme end none can honestly give up the lower allurements and desire for the ultimate liberation. So the four disciplines are in fact the permutations and combinations of an expanding knowledge, of an increasing consciousness. Let it be remembered that it is knowledge and critical study of our own inner states that will strengthen our inner man and take us forward in our evolution. Knowledge of adaptations has brought us to this sorry state. Knowledge of the innerman is sure to take us out of the present pass of Thermopylae.

By knowledge they climb upwards
Thither, where desire is at rest ;
Neither sacrificial gift reaches thither,
Nor the penance of the ignorant.
Through knowledge deliverance is assured.

By knowledge, immortality, said our ancients. From change of conduct (external restraints, *dama*) through change of character (internal restraints, *sama*) on to the change of consciousness is the pathway, in the words of Gerald Heard. It is to make the pathway fool proof, sentiment and superstition proof that our ancients have insisted uniformly on this moral and rational element and kept the goal as the ever expanding awareness, as ever increasing consciousness which are the true marks of the bystander.

The bystander's case, his neutral passivity is the last word of all religions. All religions end in the grand *finale* that the finite man on this earth and the Infinite beyond are one in essence, that I and my Father are one, that I am Brahman itself. The bystander stands on this bridge

of faith and declares, 'we are mysteriously one, in spite of our separateness, in spite of the differences and accidents that are heavily laden over the world that seems to separate us from our father'. The bystander seems to say: 'I cannot by one ajati-wave of my hand declare the world null and void and order the world to vanish. The world is out there with all its wonderful enigmas, differences and accidents. I am here not to see the differences and accidents and be thrown off my balance by them but to be the witness shunning nothing, but accepting everything and transforming them into knowledge in my inner factory. Knowledge alone gives me the strength to stand up and see eternity in time, mind in matter, beauty in ugliness, sermons in stones and brings me in time the philosophic mind.

There is a criticism especially from the 'active world' that the so-called activity of the bystander, the man of the spirit is a mockery, for the emancipating knowledge of Atman comes like the icy-cold breath that checks every development and benumbs all life. Like the boiled seed, he can never germinate and sprout. To this we say that he has burned only the seed of the great illusion. From the great illusion he has lifted the universe and plunged it in divine Being, there to be 'active' again. It may be said that nothing new has been done. There had been only an awakening, a new perception of that which previously existed from eternity. Yes, nothing more we ask.

In the Infinite illusion of the universe
The soul sleeps ; when it awakes
Then there awakes in it the Eternal,
Free from time and sleep and dreams.

What an awakening, into this timeless, sleepless, dreamless life ! And it is at hand, waiting to be won !

TO JESUS, ON HIS BIRTHDAY

By Sri Tandra Devi

Thou hast crept unto my heart
Little Child ;
The gate was open
And Thou camest in.
What opened it ?
Just pain, and grief, and sin.

Thou hast dug into my heart,
Little Child,
Thy pretty banner—
Dug it deeply in ;
And what unfurled it ?—
Life's hot blast and din.

In Heaven's place Thou dwelt,
Holy Child ;
The gates were opened
And Thou wentest out.
What opened them ?—
God's love, without a doubt.

Thou wentest out alone,
Little Child ;
The gates were opened
Very, very wide,
Who widened them ? —
The Holy throng inside.

Thou art indeed a Child,
Holy One ;
And yet the acons
Cannot sum Thy span.
What made this so ?—
Eternal, age-less Man.

Immortal Babe Thou art,
Gentle Christ ;
And Thou didst ask us
To become as Thee.
Why have we faltered ?—
Lord : We would not see

The Throng inside the gates
Gazing out ;
The little banner
Flutt'ring in the height ;
The Holy Men
Bowed o'er Thee in the night.

Jesus : We, missed the way
In our dark—
Celestial vistas,
Light and Truth and Life.
Why are we lost ?—
We chose vain greed and strife.

Instead of being as Thee,
Little One,
Who taught the strong
To be both meek and mild.
Now, who shall lead us ?—
Only a Man-Child.

(The reference to the Man-Child seems to be
groping for Sri Ramakrishna.)

Then come, Thou Child-Man dear—
Blessed Babe !
Show tired worlds
The way of gentle peace !
How shall they know Thee ?—
By Thy gift—release.

(Why call we to Thee 'Come'
Flaming Child ?
For Thou forever
Knockest on our doors —
Thy feet tread earth's
And hell's and heaven's floors.)

NIKOLAI HARTMANN'S THEORY OF MORAL VALUES

By Dr. S. K. Maitra, Benares Hindu University

I

In a recent article¹ I dealt with the main features of Hartmann's general theory of values and the place assigned to man in it. In the present one I shall deal with his theory of moral values, that is, values which depend upon human agency for their realization. The moral values give man his peculiar status; it is these which constitute his differentia. Man owes his worth and dignity to the circumstance that he alone of all creatures is invested with certain powers, by virtue of which it rests with him whether or not certain values are to get a chance of being realized. The values remain values, however, whether or not they are realized.

Value and the Ought

This peculiar position of value with regard to reality, by virtue of which its reality or non-reality does not affect at all its character as value, is indicated by saying that its modal character is that of an Ought. By calling it an Ought, what is wanted is to show that value belongs to an order of Being which is different from both what is called being and what is called non-being. In other words, it belongs to an order of Being different from the ontological order expressed by either being or non-being. By giving the designation 'Ought' to a value, we simply point to the inadequacy of ontological Being, which must be either being or non-being, and cannot be anything else.

Modally, therefore, a value is an Ought, and *materially*, that is to say, so far as its content is concerned, an Ought is a value. In the more familiar, though less exact, terminology of ancient philosophy, we may say that the Ought is the formal condition of a value, and value is the material condition of the Ought.

¹ Contributed to 'The Journal of the Benares Hindu University', July 1945.

The Ideal Ought-to-Be, the Positive Ought-to-Be and the Ought-to-Do

The Ought of which we have spoken above, is what Hartmann calls the ideal Ought-to-Be. This ideal Ought-to-Be remains what it is, whether or not it exists in the real world. For instance, we say that there ought to be universal peace. Here universal peace is an ideal Ought-to-Be. Even if universal peace actually exists in the world, it will still be true that it ought to be there in the world. It will be absurd to say that the Ought here loses all its meaning, simply because it already exists. This holds good not only of actuality but also of possibility. That there ought to be universal peace will remain true even if there is no possibility of its being actualized.

It is quite otherwise, however, with the *positive Ought-to-Be*, which can only have meaning by way of contrast with, or in opposition to, reality. The positive Ought-to-Be owes its whole meaning to the fact that it does not exist. It presupposes, in other words, the non-being of the Ought-to-Be. Hence it is possible, as Hartmann remarks, 'only with a real self-existent world, that is, it presupposes this real self-existent world, together with its real determinations which deviate from the constitution of what ought to be. It has for its background the whole ontological system. It is against this background that it exhibits the presence in itself of a different order. It has a tendency, however to fulfil itself in the real world. This gives it its peculiar character. Remaining unfulfilled, it exhibits an urge towards fulfilment. It is not like the ideal Ought-to-Be which is totally indifferent to the question of fulfilment.

But the positive Ought-to-Be is not the same as the *Ought-to-Do*. For the latter presupposes not only that the Ought is non-

existent, but also that it is within the power of a human being to realize it. If the latter condition is not fulfilled, then, however valuable the ideal may be and however great may be the contrast between the ideal and the real, it cannot be looked upon as an Ought-to-Do. For the Ought-to-Do must maintain its contact with actual human beings upon whom the task of doing devolves. Unless it is within the capacity of such beings to do it, the Ought-to-Do loses all its significance. An example will make this clear. Suppose we put forward universal brotherhood of man as the goal of human endeavour, then in order that it may have any significance, it is necessary, first of all, that the goal should not be actually existent in the real world, and secondly, that it should be within the power of human beings to realize this goal. It is for this reason that Kant used to say, 'Thou ought it, therefore, thou canst'. What he meant by this was that the Ought, as representing a man's goal, has no meaning unless it is within his capacity to realize it.

In both the positive Ought-to-Do and the Ought-to-Be there is an opposition between ontology and axiology. In this opposition the weightage is on the side of ontology. The real does not depend for its existence upon the Ought, but the positive Ought-to-Be, as we have seen, has for its background the real world. It is in relation to the real world that the positive Ought-to-Be (and consequently, the Ought-to-Do) has any meaning.

Ontological Dependence of the Axiologically Higher

But Hartmann is careful to point out that this weakness of the positive Ought-to-Be, as compared with the real, in no way takes from its qualitative superiority. In fact, as he boldly asserts, 'dependence and superiority are not in antagonism to each other.' In the graded realm of values, he continues (*Ethics*, Vol. I, p. 251), 'it is precisely the dependent which is always the more complex, more conditioned, and in some sense the weaker'. As we shall see, this is

one of the most important principles of his philosophy of values. His whole theory of moral values, in fact, rests upon this principle of the ontological dependence of the axiologically superior.

Bipolarity of Values

The Ought is one, but the content of the Ought, that is, the value, is plural. Not only this, but every value has got its corresponding disvalue. This bipolarity of values, this circumstance of a disvalue confronting a value, is a fundamental fact concerning values. The disvalue behaves exactly like a value, so far as its relation to reality is concerned. That is to say, it expresses the same opposition and tension and the same tendency towards actualization in the real world which is expressed by a value.

Attempts have been made to express this bipolarity in ontological terms. The best attempt of this kind is that of Aristotle, who reduced the qualitative distinction of value and disvalue to a quantitative one in his famous theory of the Mean, according to which, virtue lies in the mean between too little and too much. Such attempts are doomed to failure, for the qualitative distinction between value and disvalue is untranslatable through the medium of ontological distinctions.

Moral Values

The bipolarity of value and the principle of the ontological dependence of the higher upon the lower values being understood, we shall be able to follow Hartmann's account of moral values.

Moral values, according to Hartmann, are values which concern personality. They attach not to things but to persons. They may also be defined as values which imply freedom, for personality, as Hartmann understands it, is nothing but the freedom to realize or not to realize the values, including the freedom to realize the disvalues. It is the prerogative of human beings to be creators—creators, that is to say, in the sense that they have the power either to realise or not

to realize the values. It is this creative power of human beings which gives them the status of persons, and it is this also which invests them with freedom. Human beings are creators because they have this freedom, the freedom, that is to say, either to realize or not to realize the values. This freedom also makes it possible for them to have moral values. In the whole of creation it is the prerogative of human beings alone to have moral values.

Although moral values are values which relate to persons, yet they envisage in their scope other kinds of values. In fact, it is only in respect of other kinds of values, that moral values can exist. For example, the value of honesty, although it is a moral value, can only exist in relation to goods which have no moral value. The distinction between an honest man and a thief can only be made if goods have value. If they had no value, then the distinction would lose all meaning: for instance, a man who steals something which has no value, cannot be called a thief. If we could live in a world where no goods would be considered to have any value, as, for instance, in a world where everybody was an ascetic, honesty as a moral value would cease to have any meaning.

Moral and Situational Values

Moral values are thus causally dependent upon the other values, though they are axiologically independent of them. This follows as a corollary from the general principle that the higher values are causally dependent upon the lower.

The lower values, upon which moral values depend, Hartmann calls *situational values*, that is, values which consist in the different situations and conditions, both physical and mental, in which a man may find himself. These situational values comprise a large range of values. Everything, in fact, which concerns a man's mental and physical condition is a situational value. For instance, a man's happiness, his social position, his material comforts, the physical and mental objects

which affect him, all come under situational values. Hartmann makes a distinction between situational values and material values or goods, but the distinction has no axiological significance, and we may therefore ignore it.

The situational values, thus understood, have a very important part to play in connection with moral values. In fact, they constitute the ends towards which all actions which have moral value are directed. Hartmann lays very great stress upon this, and this is one of the pivots round which his whole theory of moral values moves. Actions have for their ends, not moral values but situational values. As he puts it, 'the end of straightforwardness is not to be straightforward oneself, but that the man to whom one speaks may learn the truth; likewise the the object of the high-minded or loving man is not to be high-minded or loving, but that the other person, upon whom the gift or the gladness is bestowed, may have the gift or the gladness'. Not that moral values can never become the ends of actions. We may of course occasionally like to see our picture in a mirror and aim at being generous or truthful or honest ourselves, but as a rule, our actions are directed outwards, and it is objective ends which we aim at rather than subjective conditions of ourselves.

The moral value of an action, however, does not depend upon the situational values which may causally determine it. Hartmann, therefore, dissents from the common view which estimates the moral value of an action by the nature of the ends towards which it is directed. This view, which he calls the ethics of ends, makes a confusion between causal and axiological determination. The ends towards which an action is directed are certain situational values which may be the causal determinants of the moral value, but are certainly not its axiological determinants. An example will make this clear. Suppose a rich man wants to donate a lakh of rupees for a hospital. The moral value of this action cannot be estimated by the purpose

¹ *Ethics*. Vol. II, p. 31.

of the act, namely, the building of a hospital for the sick. The man may have wanted to build a hospital in a spirit of rivalry—for instance, with the idea of scoring over his political opponent who may have made a similar but smaller donation. There may be greater moral value in the action of a poor man who gives a rupee to relieve the distress of another poor man, than in that of this rich man who donates such a large sum for a hospital. The end is merely the external factor without which the action would not have taken place, but the moral value depends upon the spirit which animates the action and which is very different from this external factor.

It would, however, not be quite true to say that the situational value is no index at all of the moral value. In the choice of the situational value there is at work a moral feeling which, if not positively, at least negatively works in rejecting a rival end. This moral feeling is what we usually call Conscience.

Hartmann's Criticism of Max Scheler's Theory

Here Hartmann comes in collision with the theory which Max Scheler has elaborated in his book *Der Formalismus in der Ethik und die Materiale Wertethik*, the theory, namely, that the lower values are axiologically dependent upon the higher. At pp. 92-93 of this book Max Scheler says, 'I say that the value of the class B "founds"; the value of the class A if a determinate individual value A can only be given so far as any determinate value B is already given, and that in accordance with the law of its essence (wesensgesetzlich). Then, however, any such "founding (fundierende)" value, for instance, here the value B, is always the higher value.'

He gives as an illustration the relation of the useful to the pleasant. The latter is the higher value, for there cannot be anything useful, unless there is something pleasant. But the pleasant itself similarly is dependent upon the wholesome, which is, therefore, a still higher value. In this way Scheler erects a hierarchy of values, organised in such a way that the lower values are dependent upon the higher. On the top of this hierarchy there is, as he puts it, 'the value of an infinite personal Spirit and the 'world of values' standing before it.'

Against this theory of Max Scheler's, Hartmann, in addition to pointing out facts we have mentioned already, advances the argument that if this theory were true, there would be no independence at all of the lower values. They would, in fact, be determined by the higher values. On the contrary, in the theory advanced by Hartmann, the higher values, although they are causally dependent upon the lower, maintain their axiological independence.

The axiological independence of values is a thing very dear to Hartmann's heart. He maintains it very stubbornly, and it is in fact one of the main features of his theory of values. All the values, according to him, are independent of one another, so far as their value-quality is concerned, although there may be ontological dependence upon other values and also upon non-values. Max Scheler's view, if accepted, would destroy this axiological independence of values, and that is the reason why Hartmann is opposed to it.

In our next article, we shall be mainly concerned with examining the implications of this theory of the axiological independence of values.

THE CONTRIBUTION OF JAINISM AND BUDDHISM TO THE CULTURAL UNITY OF INDIA¹

By Dr. A. Chintamani, M.A., Ph. D.

The subject may be treated under three heads: 1. The History of Jainism and Buddhism; 2. Their metaphysics and 3. Their rituals. I have to say a few words on the history of the two great religions, because even today there are some educated people who are unable to distinguish between Jainism and Buddhism, who mistake Jainism to be an off-shoot of Buddhism, and who consider both Jainism and Buddhism to be branches of Hinduism. Thanks to the efforts of the compilers of the Cambridge History of Ancient India, it is now accepted that Jainism is older than Buddhism and that Lord Mahavira who lived from 599 B. C. to 527 B. C. was not the founder of Jainism and that his predecessor, Lord Parswa who lived 250 years earlier was also a historical person. According to Jaina tradition Lord Mahavira was the twenty-fourth Tirthankara and Lord Parawa was the 23rd Tirthankara. Looking back into the past we find Lord Neminath, referred to in the Vedas as Arishta Nemi, the 22nd Tirthankara, who was a cousin of Lord Krishna of *Mahabharata* fame. This Krishna is also accepted by the Jains as a Vasudeva and is expected to be born as a Tirthankara in the coming cycle of time. Going still deeper into the past, we find Lord Rishabha of the Ikshvaku clan, the first Tirthankara of the Jains preaching his doctrine of Ahimsa to the early Aryans. This same Lord Rishabha is praised in the Rig Vedic hymns and adored as an incarnation of Vishnu in *Srimad Bhagavatam* and other Hindu Puranas. The names of his parents found in the Hindu books are the same as those found in the Jaina version. His son was Bharata, the eponymous emperor of India, after whom the country is called Bharata Varsha. After leading the life of a householder and helping mankind by teaching them various means of livelihood such as

agriculture, trade, arts and crafts and organising the society into groups according to the duties allotted to them, he became a homeless monk to illustrate to the people the rules of conduct of an ascetic. As a result of austere *tapasya*, he attained omniscience, *kevala jnana*. Out of unbounded compassion for the struggling humanity, the Lord taught the way of salvation to all those who gathered around him. After spreading his message of Ahimsa in several parts of the country for a long time he moved up to Mount Kailas where he attained Nirvana. The day of his attaining Nirvana or Moksha is celebrated by the Jains as the Mahasivaratri.

The doctrine of Ahimsa as preached by Lord Rishabha was regarded as a high ideal and was being practised by a group of people side by side with those who were for performing *yagas* involving animal sacrifice with cruelty and bloodshed, as enjoined in the Vedas. The Jains along with the Buddhists who were also followers of Ahimsa openly rejected the Vedas in as much as they praised the efficacy of performing *yagas*. Throughout the history of the religious thought in India these two schools, one upholding the doctrine of Ahimsa and the other performing vedic sacrifice are found to live side by side, sometimes one coming to prominence and sometimes the other predominating.

Regarding the interpretation of the term Aja which is very important for a Vedic sacrifice, we have an interesting episode narrated in *Mahabharata*. The story says that once there was a serious discussion between the Devas and the Rishis as to what exactly was meant by Aja. The Devas said that the word referred to a goat whereas the Rishis who were all followers of Ahimsa maintained that the term referred to only paddy, which was kept for over three years and which had

¹ Based on a lecture.

lost its potency to sprout. Since both the parties were equally strong and were not willing to yield to the views of the other they had to approach the King Uparichara Vasu for a decision in the matter. The king who was afraid of the Devas gave his verdict in their favour, to the effect that he accepted their interpretation of the term Aja to mean a goat. This was a shock to the Rishis who exclaimed, 'Oh, Great King Vasu, what is it that you have said. You have grossly misinterpreted the holy text of the Vedas. If you have given the wrong interpretation let the punishment be on you. Let the earth open its mouth and devour you. If, on the other hand, our interpretation is wrong let that punishment come to us.' No sooner were these words uttered by the holy Rishis than the earth yawned and down went Uparichara Vasu deep into the nether regions. From that day onward the Rishis seceded from the Vedic school of thought. They rejected the Vedas as they had come to sanction the performance of animal sacrifices. This story of Uparichara Vasu and his erroneous interpretation of Vedic mantras, Ajenayashtavyaya, is found narrated in Jaina sacred literature in exactly the same terms when the Jains explained why they could not accept the present Vedas which according to them is a perverse substitute to the old Veda based upon Ahimsa. This old Adi Veda founded upon the doctrine of Ahimsa is associated with Lord Rishabha of the Ikshvaku clan. This Rishabha cult must have been in existence long before the composition of the Rig Vedic hymns. That such a religious cult was in existence in ancient India is fully borne out by the relics of an ancient culture, discovered in excavations of Mohenjodaro and Harappa. Figures of Yogi in standing posture in a naked form have been found in these remains which according to the scholars represent the idols worshipped by the people of that age. Probably this refers to Lord Rishabha the first Tirthankara of the Jains who preached the doctrine of Ahimsa and himself practised the method of yoga or *tapas*. This Rishabha cult of the Ikshvaku clan as

circumstantially supported by the remains of the Indus Valley civilisation must have been prior to the advent of the Aryans who were responsible for the composition of the Rig Vedic hymns. Oriental scholars are of the opinion that this represented the second wave of invading Aryans, whereas the Ikshvakus representing the Rishabha cult are designated as the early Aryans.

As time rolled on and later Aryans came to India the early Aryans moved towards the East and settled in the countries of Kasi, Kosala, Vidhya, and Magadha. It is very interesting to note that out of the 24 Tirthankaras who were all Kshatriyas, nearly 20 of them belonged to the Ikshvaku clan. Kalidasa says that the Raghus who were all of the Ikshvaku clan begin their lives as students, then enjoy life as householders during the early part of their life, then take to asceticism during the latter part and finally obtain liberation by performing *tapas*. This description goes to corroborate the Jaina tradition about the Kshatriya heroes of the Ikshvaku family. It is peculiarly interesting to note that the warrior class in India, unlike those of the same class in other countries concerned themselves very much in the discussion and investigation of truth. And curiously enough truth was first sought for in India by the Kshatriyas and consequently they came to lead the rest. This seems to be the common characteristic of the Upanishads which mainly owe their composition to Kshatriyas. Thus it would appear that the doctrine of Ahimsa and the consequent self-discipline or Yoga was championed by the Kshatriya thinkers whereas the orthodox priests of the western country of Kurupanchala were the custodians of the ritualistic lore of Vedic sacrifice. In the Upanishadic discussions we find the orthodox priests going to Kshatriya heroes with the request to be initiated into the Atma Vidya which they recognised to be of higher status than their own ritualistic lore. It was in the Atma Vidya that the Vedic sacrifices were severely condemned as not only useless but also obstructive to the

evolution of the soul. In the Brahmanas there is an interesting fact where the author calls the people living in the countries of Kasi, Kosala, Videha, and Magadha as *bhrashyas*, dissenters or non-conformists, implying that they were Aryans nevertheless.

The reason indeed is not far to seek. The Aryans of the Gangetic plains or as we shall say the Eastern Aryans who occupied the Eastern countries preached a topsyturvy religious system. They did not stop with the mere condemnation of the Vedic sacrifices. They also said that to perform them was sinful and to avoid them was virtuous. Thus they not only withdrew merit from one side of the scale but placed it on the opposite side and made the difference all the greater. It may be supposed with great probability to truth that these Eastern Aryans who revolted against the Vedic ritualism and preached the supremacy of Atma were evidently the ancient Jaina thinkers

Linguistic history tells us that the early Aryans and especially the Kshatriyas who lived in the Eastern countries spoke some form of Prakrit for which the Kurupanchala Aryans ridiculed them for their supposed corrupt and faulty pronunciation of the Aryan tongue. Since it is a fact too well known that the earliest Jaina works were written in Prakrit only, it may be concluded even from a scientific point of view that the early Aryans who had settled in the Kingdoms of Kasi, Kosala, Vidha and Magadha were Jains. Thus in due course of time two divergent views came to be held in upper India. 1. The Kurupanchala Aryans or the later Aryans or those who had settled on the plains of the Punjab upholding the Vedic culture with all its elaborate rituals and sacrifices, known also as Aparavidya with the Brahmins or the priestly class at their head, and 2. The early Aryans who had settled on the Gangetic plains, who spoke a dialect similar to Prakrit and who denounced all vedic sacrifices and ceremonialism and who introduced a new philosophical cult known as Atma Vidya or Para Vidya with the Kshatriyas or warriors at their head since

they were the discoverers and custodians of the New Thought. Evidently these two rival schools of thought, which were found to be existing from the very earliest times had now become poles asunder and as such could not be easily reconciled. But fortunately for India, the new cult gained enormous following and influence and the Kurupanchala Aryans thought it high time to come to a compromise with their rival and Eastern brethren. Thus the age became one of intense discussion, research and introspection and finally the Kurupanchalas and their priests gave up the ceremonial technique and flocked to the royal courts to be initiated into the new mysteries as I have already referred to. Thereupon a reconciliation was effected and the doctrine of Ahimsa came to be accepted by the Vedic Aryans gradually. Hence in the later Brahmanas it is expressed that animal sacrifices can very well be replaced by offerings of cakes without loss of efficacy or spiritual importance. Evidently this marks a tendency to compromise and reconciliation. The extreme left wing of the early Aryans must have remained outside without accepting the reconciliation and perhaps formed the forerunners of the later Buddhist school. The influential central party would mark the early Jains.

Now regarding the history of Buddhism, I have not to say much. You all know that it was founded by Gautama Sakya Muni, who was a younger contemporary of Lord Mahavira. Here we may note that the Sakya clan of Kshatriyas to which he belonged, proudly claimed its origin from the Ikshvakus. Like Jainism it also gained support from the ruling chiefs and the cultured people since it also rejected the authority of the Vedas, vehemently opposed the caste system and preached universal brotherhood and upheld the doctrine of Ahimsa but as it preached *anitya* and *anatma vada* it was found to be uncompromisable. That is why it was considered antagonistic to Hinduism till it was finally blotted out of existence by Sankara and his followers. The personality of Lord Buddha was so great that the Hindus could

not but raise him to the status of an Avatar as they have done in the case of Lord Rishabha the first Tirthankara of the Jains who lived and preached long long before the traditional Avatars of Vishnu.

At the time of Lord Buddha Jainism seems to have been a well established religion followed by a large section of the people. For according to the Buddhist texts we come to learn that Buddha himself was for sometime a naked Jaina saint practising the rules of conduct of a Jaina ascetic such as lying down on the bare ground, fasting and taking food from the palms of his hand. In course of time he found it difficult to practise these rules and so he began to adopt and preach the middle path (Madhyamamarga) midway between the extreme ascetic life of the Jains and the moral laxity of the other orders of ascetics. This is clearly indicated by his own description of his early ascetic life as narrated to his friend and disciple Sariputta. From this we understand that Buddhism was of later origin than Jainism.

Before taking leave of this section on history let us note certain significant facts of historical importance relating to South India. The present-day Saivism in South India is associated with the worship of Rudra, Siva or Kapaleswara whose praise is sung in the Thevara hymns. Still the Saivites speak of an Adi Saivism where Siva is designated as the incarnation of love and mercy. There must have been a different form of religious ideal before the appearance of the present day cult of Kapaleswara. I am constrained to believe that the Adi Saivism which was said to have been prevalent in South India was nothing but the Rishabha cult preaching Ahimsa. There are certain interesting facts which support our hypothesis. The place where Lord Rishabha attained Nirvana is associated with Mount Kailas where his son Bharata built a temple and installed an idol representing Lord Rishabha. This place sanctified by Lord Rishabha's *parinirvana* is considered sacred by the Saivites since it is considered to be the abode of Lord Siva.

DECEMBER, 1945]

The Sivaratri (*parinirvana*) day of Lord Rishabha is also observed by the Saivites as a day of religious importance. The bull, an emblem which is usually engraved at the Peetha of Rishabha's image is converted into a *vahana* for the image of Siva. Several of the important names associated with Lord Rishabha such as Satyojathan, Aghoram, Esanan, and Tatpurushan are also applied to Lord Siva in the Hindu Puranas. Another striking resemblance is the application of the term Digambara which is applied to Lord Rishabha who, renouncing all attachment to worldly things roamed about naked as a Digambara Muni. The same term Digambara is also applied to Lord Siva. The path to salvation is called Siva Marga, and Moksha itself is called Sivagati. When we look at the sacred literature of the Hindus and the Jains we find this curious fact that the terms, Mahadeva, Siva, Sivaswarupa, Sivagati, are first associated with Lord Rishabha and later on transferred to the deity of the latter Saivism which is the Rudra of the Vedic pantheon. Hence it is most probable that Lord Rishabha was the original Siva and the early Saivism and Jainism were one and the same. The present day description of Siva as a deity having a garland of skulls round his neck, a tiger's skin for his loin cloth, and a *kapala* as a begging bowl and a *trisula* in his hands must be due to the introduction of the Kapalika system in South India during the period of Hindu revivalism. This Kapalika form of religion fully succeeded in displacing the early cult of Ahimsa Saivism by a distinctly lower religious ideal, by catering to the tastes of the masses who wanted a deity with wife and children and with all the characteristics of a hero to their liking and with their comprehension.

Now let us turn to the metaphysics of the systems.

Jainism, Buddhism, and the Charvaka system are said to be non-Vedic systems as they do not accept the authority of the Vedas. For that reason they are also dubbed as Nastika schools of thought. But I think

this is a misnomer. According to one accepted definition a *Nastika* system is one which does not believe in Atma, Moksha and Mokshamarga. If this criterion is adopted then Charvaka system alone will come under this head. One who studies Jainism and the other Indian systems will see an important underlying common ground between these systems. I can say with a certain amount of authority and confidence that the creation theory is not accepted by any of the Indian systems of philosophy. Kapila openly ridicules the creation theory and contends that it is quite impossible and untenable as a metaphysical doctrine. Patanjali speaks of an *Iswara* who is not a creator but serves as a mere moral ideal for the other *Purushas*. Vedantism does not recognise the doctrine of creation. Sankara completely throws overboard the Vedic account of creation as purely a *vyavaharic* fiction. Mimamsa similarly rejects the doctrine and does not recognise any creator or the possibility of creation.

The strongest and the most logical condemnation of the creation theory is found in the Mimamsa system which is perhaps the most orthodox of the Hindu Darsanas in as much as it emphasises the authority of the Vedas to be supreme. The Vedas according to them are eternal and *apaurusheya*. The only Vedic Darsanas which *prima facie* appear to recognise the doctrine of creation are the Nyaya and Vaiseshika schools. Even here the ultimate principles of atoms and souls are taken to be eternal and uncreated. The work of the creator consists merely in building up a body suitable to each Jiva or Atma according to its merit or demerit. The Jaina view does not amount to anything more than what is already contained in the Vedic Darsanas. If Jaina Darsana is condemned as *Nastika* for the simple reason of rejecting the doctrine of creation then the title would be applicable to every Hindu Vedic Darsana with equal justification. The criterion of Astika Darsana consists of three fundamental doctrines which are present in the six Hindu Darsanas as well as the Jaina Darsana. They are :—

1. Atma with *upadhis*. 2. Atma without *upadhis*. 3. The path for the realisation of the Pure Self, Atma, Moksha, and Mokshamarga. The reality of Atman or individual personality is emphasised in Jaina Darsana as it is done in other Hindu Darsanas except in Sankara's Advaitism. Even in Advaitic conception of Atma there is an implicit recognition of individual personality. This is evidenced by Sankara's commentary on an important Vedanta Sutra, where in answer to a *purva-paksha* he admits that the differences in individual enjoyments are entirely accountable by their respective karmas.

According to Jainism the universe is also eternal though it may undergo changes during the course of ages. There are infinite number of souls existing in different forms of life according to their own karmas. Every Jiva is potentially divine but its divine attributes are limited or obstructed by these karmas. The conception of karma according to Jainism is a very important and significant contribution to metaphysics. When a person thinks of doing a thing there is in him what is called the Bhava Karma. When he actually does the thing there is Dravya Karma produced. Jaina metaphysicians believe that there are very subtle particles of matter called *Karmic vargas* in the space which bind the soul whenever it does a deed due to *krodha*, *mana*, *maya* or *lobha*, anger, pride, deceit, or greed. These karmic particles bind the soul whether one actually does the deed, induces others to do the deed or approves of the deed done by others. These karmas constitute the karmic body which is associated with the soul throughout its career of transmigration producing its appreciate results, till it is finally cast away and destroyed when the soul attains moksha or perfection.

When a soul gets itself free from all karmas it attains full divinity, becomes a Paramatma and begins to enjoy infinite bliss, infinite power, etc. This is the conception of God or Paramatma according to Jainism. Though Sankara and Jainism agree in maintaining the ultimate identity of Jeevatma and

Paramatma, yet the Jaina ideal of Paramatma with infinite qualities will be found to be different from Sankara's ideal of Nirguna Brahman. But Ramanuja is one with the Jaina system in his conception of God with infinite qualities. There is no coming back of this liberated soul to the mundane world again because a perfect being cannot become imperfect and hence the theory of Avatar according to which God is said to be born in flesh and blood is not acceptable to the Jains. Existence in Moksha or Nirvana has a beginning but no end, whereas mundane existence of the imperfect soul had no beginning but can have an end.

Mokshamarga or way to salvation according to Jainism consists of right faith, right knowledge and right conduct, Samyak Darsana, Samyak Jnana and Samyak Charitra. Right belief is defined as belief in the existence of the Tattvas or realities as they are. Right knowledge is said to be a correct understanding of the nature of these realities. Right conduct is described as living according to the ethical principles prescribed in the sacred books. This conduct is two-fold,—one for the laymen or householders and the other for ascetics or Munis. The religious vows to be practised by the laymen are called Anu Vratas (small vows) and those of the ascetics are said to be Maha Vratas (great vows). But all these vows have for their basis the great doctrine of Ahimsa. Every vow should be subordinated to the strict observance of Ahimsa. In the case of a layman who has to live in this world and perform his duties the Ahimsa vow is limited; for example, he can make use of the vegetable kingdom only to that extent to which his necessity requires. But he is prohibited from killing any of the mobile beings, i.e., those that possess two senses and more. In the case of the ascetics all the vows are to be observed strictly and completely without any fault.

Some systems hold that faith is enough for salvation while some maintain that knowledge is sufficient for spiritual liberation, while some others believe that conduct

(*charitra*) will make the soul free from the turmoils of worldly existence. But Jainism emphasises that all these three are equally important and essential for spiritual emancipation.

As for the rituals, we find that Buddhism has nothing at all whereas Jainism has as much rituals as or even more than those of Brahminism. We have got *upanayana* (initiation into Sandhyavandana and Gayatri); marriage, etc., in short all the sixteen *samskaras* associated with the life of an orthodox Brahmin. Jaina boys and girls are initiated into the religious life of a householder with the *upanayana samskara* when they are taught the Mahamantra of the Jains. The boys are taught in addition the Gayatri and the Sandhyavandana. The rituals performed in the Jaina temples are probably more elaborate than those in the Hindu temples. A word about Homa. Homa or fire sacrifice is so important in the life of a Jaina householder that no ceremony can be conducted without Homa or fire sacrifice. This point must be emphasised here because very many non-Jaina scholars maintain erroneously that Jainism has nothing to do with Homa or fire sacrifice. For example, wherever there is a description of marriage Homa, they come to the absurd conclusion that the parties concerned could not be Jains. Such an opinion is entirely due to the ignorance of the actual facts. Even now if you witness a marriage ceremony in a Jaina household you can see the marriage Homa with all its elaborate details, such as making fire with *samit*, pouring clarified butter, milk and fried paddy over the fire and invoking the Gods such as Indra, Varuna, Agni, and Vayu, etc, who figure here as Dikpalakas. The truth is that what is rejected by Jainism is *yaga*, the Vedic sacrifice, which involves the killing of animals and not Homa or Fire sacrifice as such. In order to bring out this distinction, the term used in Tamil literature to designate Homa or Fire sacrifice is வேள்வி (Velvi) while the term used to refer to *yaga* or Vedic sacrifice is வேதவேள்வி (Vedavelvi). It is the

latter that is rejected by the *sramanas* (Jains) for which they were persecuted and destroyed according to the Thevara hymns. I am led to think that in spite of bitter animosity and severe religious persecution Jainism was allowed to live side by side with Hinduism because of the ritualistic side of the Jaina system. The Jains and the Hindus joined together in opposing Buddhism for its teaching of Anatma Vada, denial of soul. But the Hindus opposed both the Jains and the Buddhists for their not accepting the authority of the Vedas. Though Hindu revivalists tried to completely destroy both Jainism and Buddhism, the former managed to survive till the present day because of its ritualistic side, which emphasised its similarity to the Brahmanical rituals. But in spite of this commonness of ritualism which probably accounts for its survival, Jainism is not favourably appreciated by the Hindus because of its uncompromising rationalism and hence its opposition to Puranic Hinduism. The Jaina teachings are well founded on logic. The Jaina thinkers always warn people against accepting anything that is not subject to reason. That is why such superstitious practices as bathing in an ocean or a river in the hope of getting rid of sins, offering animal sacrifices to Gods and Goddesses to ward off epidemics or to get children or wealth or prosperity and bowing down to and serving the so-called Sadhus, being deceived by their outward appearances, tricks, and hypocritical words, are vehemently condemned by Jainism.

I have to say a few words on the creation of the sect of Brahmins according to the Jaina account. I have already told you that Jainism does not believe in the caste system based on birth. We have already seen how Lord Rishabha organised the human society into three groups according to their profession namely, administration, trade and service. But his son, Emperor Bharata, after subjugating all the then known world came to Ayodhya, his capital. Since the society had become complex by that time he wanted to entrust the duties connected with the

spiritual welfare of the people to the chosen few, well qualified for the function. He called his ministers and consulted them. They suggested to the emperor that he may appoint for the purpose those who were spiritually advanced and who were practising Ahimsa strictly. In order to select such people the following method was adopted. The emperor sent a proclamation throughout the realm inviting people for a feast. On the appointed day, the emperor ordered that grains with fresh sprouts be strewn on all the pathways of the imperial palace before the gates were open. There was a huge congregation of people waiting to enter. When the signal was given and the gates were thrown open the people rushed in, and occupied the seats allotted to them. When Bharata asked if all the people had come in, he was told that there were still many standing outside. He asked some of his ministers to go and bring them; but the people told the ministers that they could not come in because the pathways leading to the palace were full of tender sprouts of grains and that they should not trample over them and injure them as they were strict followers of Ahimsa and that they should not injure even the one-sensed plant life. When Bharata heard this he was greatly pleased and instructed his ministers to bring the remaining people by another gate. The emperor then saluted these people for their religious merit, invested them with the function of Brahmins, who had to instruct the people on the significance of Ahimsa Dharma and thus take care of their spiritual welfare. Thus arose the Brahma Kula according to Jainism. The author of *Kural* makes a significant reference to this fact in the following couplet:

அந்தணர் நூற்று பறத்திற்கு மாடியாய்
கின்றது பன்னவன் கோல்

Even to-day the Jains especially those living in the Tamil country have all their religious functions and social ceremonies such as marriage etc., performed with the help of their own Brahmin purohitas who are all followers of Jainism and practisers of Ahimsa.

As for the contribution to the cultural unity of India, Jainism and Buddhism have done a good deal. Buddhism breaking down all barriers of caste and discarding every kind of ritual welcomed one and all to embrace Buddhism. This catholic attitude was perhaps responsible for the rapid spread of Buddhism not only in India, but also in other parts of Asia. But as I have already pointed out it was the Anatma philosophy of Buddhism that brought about its fall here. Like Jainism it also preached Ahimsa, but its Ahimsa was limited and may be said to be lip-service only, for it has allowed its followers to eat meat and fish so much so that even Buddhist monks take meat freely. But this is not the case with Jainism. Every Jaina, whether he is a layman or an ascetic is prohibited from eating flesh of any kind. They have said that it is not only sinful to kill a life for the sake of meat but it is equally sinful to purchase it which according to the Buddhists is not objectionable. This idea is not acceptable and convincing to the Jainas as may be seen from the following couplet in the *Kural* :—

இனம்பொருட்டாற் கொள்ளாதவகையின்
யாரும்

வினம்பொருட்டா லாக நடுவா ரின்

It is evident from Sanskrit literature that even Brahmins during the Middle Ages had a partiality for meat as may be seen from *Uttararamacharita*. The almost complete disappearance of animal sacrifice in Yagna, the wholesale conversion of the Brahmins and high caste Hindus as vegetarians, the purity of worship in the temples and the simple living of the people which all are found in South India at present are due to the influence of Jainism.

In its lofty conception of Atma, in its scientific treatment of the nature of karma and its association with Atma and in its upholding of Ahimsa as the highest ethical

principle, Jainism stands unrivalled. Both Jainism and Buddhism have contributed a good deal to the literature, architecture and paintings in the land.

There is a mistaken notion even among the educated classes that the preaching of Ahimsa has brought degeneration among the Indian people. No reader of Indian history can fail to see that the most glorious periods were the periods when Jaina emperors, like Chandragupta, Asoka, Karavela, Vikramaditya and Amoghavarsha were ruling. They were all followers of Ahimsa.

The introduction of temple building may also be attributed to the influence of Jainism according to which Samavasarana is the place where the Tirthankara sits in the middle and all living beings gather around Him to hear his teachings. This Samavasarana is said to have four *gopuras* with gateways, and seven *prakaras*, where tanks, gardens, halls for music and dances are located. Ancient Jaina tradition says that the idea of building temples and worshipping the images of Tirthankaras in them had its beginning when Bharata built a temple for Lord Rishabha on Mount Kailas.

In this connection I may quote here a historical incident to corroborate my statement. King Karavela of Kalinga in his Hathigumpha inscription on Udayagiri Hill dated 170 B. C. makes mention of his campaign against Magadha when he brought back from Pataliputra, the image of Jina (Lord Rishabha) which had been carried away by King Nanda Vardhana about 454 B. C. from Kalinga. He reinstated it in his capital with elaborate ceremonies in which monarchs from distant parts like the Pandya Kingdom took part. This inscriptional evidence goes to prove that even in the 5th century B. C. there was the practice of temple worship among the Jains which was later on adopted by Puranic Hinduism.

LIVE ON THE TOPMOST FLAT

By Swami Yatiswarananda

The higher form of happiness is always born of perfect control over the body and the senses; perfect control, physical as well as mental; happiness is never born of sense-enjoyment. Ordinary sense-enjoyment never brings us happiness, never the feeling of perfect bliss, of perfect poise and calmness that control always brings in its wake. The aspirant is happy because his body and his sense-impulses can no longer influence or dominate him and enslave him, because he cannot be caught in the meshes of lust, anger, greed, hatred, likes and dislikes, through contact with sense-objects. He is happy because he has something that eternally dwells in his soul and is entirely independent of anything else. Lust and anger have both to be taken in the very widest possible sense wherever they are mentioned. Lust is every kind of desire, anger every kind of aversion or dislike.

The aspirant is happy, as I said, because he is not troubled by his passions. Because he is ridding himself of the passions and attaining a state of perfect passionlessness. His happiness no longer lies in sense-contact in any form, but in something that is beyond sense. He stands on the bedrock of the Atman and as such cannot be shaken by anything.

Shraddha means far more than passive faith. It is the dynamic attitude of the inner self, born of deep inner conviction which makes us choose and act.

No one should even dream of attaining true spiritual knowledge and Self-realisation without *yajna* (sacrifice) and *tapas* (austerity). Without these he cannot approach the goal.

Yajna and *tapas* help us in being in tune with the Cosmic and in realising our own eternal divinity, because they more and more purify our heart.

Bodily purity, simplicity of conduct, continence, non-injury, all of them in thought,

word and deed, come under the head of *tapas*. Serenity, peace, control of speech, self-control, purity of thought, these are the *tapas* of mind. Formal Sannyasa without fulfilling this inner mental renunciation is of no value.

If illumination is possible, it must be possible now and must be realised now, not in some future life. If freedom is possible, it must be possible before this body falls off, not in some future life.

The perfect man has no interest in sense-enjoyment, but he is nevertheless engaged in the good of all beings. (Gita III, 3-4).

When these great souls lead a secluded life, a silent, quiet life, they purify the whole atmosphere, but people with gross minds are not able to appreciate the service they render to human society! It is much greater than any form of social service could ever be.

So long as we feel this body, let us feel the higher points instead of the lower points. When you have to live in a house, why not live on the topmost flat and breathe more of pure air?

'The seat of the mind is in the forehead, but the Jiva who sits there looks downward. That is the trouble. The Jiva must look up. The seat, the centre of consciousness, is always there.' (Sri Ramakrishna.)

Never allow any extra-energy to flow to the lower centres; only allow as much as is absolutely necessary to keep them in a fit condition.

Try to practise rhythmic breathing until it becomes a habit. Irregular breath is a tremendous waste of energy, and, at the same time, it makes the mind restless. The senses must be subdued, the mind must be made rhythmic, the wheels of the whole machine must come under your control. And then you enjoy riding the machine; you enjoy living on the top-storey.

SAMARTHA RAMDAS

By Sri T. R. Gadre

Ramdas, the great guru of Maharashtra and the inspirer of Shivaji, was born of pious Brahmin parents in Jamb of Marati District in the year 1608. His original name was Narain.

As a boy he acquired some knowledge of the Hindu scriptures and developed a liking for meditation and religious study. One day he shut himself up in a room and began to meditate on God. When his mother asked him what he was doing, Ramdas replied that he was meditating and praying for the good of the world. His mother was surprised at the precocious religious inclination of the boy and felt happy.

When he attained his twelfth year, his mother, as was the custom, pressed Ramdas to marry. But he was averse to a married life. As his mother time and again pressed him he somehow consented. On the day of the marriage Ramdas was found missing. He escaped to an unknown place and wandered in the woods.

Studies and Penances

During his wanderings he went about chanting Sree Rama Mantram. On the day the required number of 96,00,000 was completed, Sree Ramachandra gave *darsan* to Ramdas, with Lakshmana, his brother and Seetadevi; his consort. It is said that Ramachandra ordered Ramdas to visit holy places such as Nasik, Haridwar, Benares, etc.

For 12 years he stayed at Nasik on the banks of the Godavery. He used to get up very early in the morning, go into the Godavery river and with his body half immersed in water recite the sacred Gayatri Mantram till about 12 noon. Then, he will go round for alms. He first offered the collected food to his deity Sree Rama and then took it as prasad. After resting a while, he used to attend religious discourses like Kathas and the Puranams in the various temples of Nasik and

Panchavati. He also studied Sanskrit and copied in his own hand the Ramayana of Valmiki. This manuscript is still preserved in the collection of Mr. S. S. Dev at Dhubliah.

Pilgrimage

Ramdas was an *advaitin* and a *bhakta* in one. He had a very noble quality that he never hated any religion or nation. His main object was to spread the Hindu religion throughout India. He wanted to make the Maharattas the ruling nation in India for this purpose. He had not visited Pandharpura as he did not know the existence of this holy place. One day, the tradition says, Lord Panduranga Vittal in the form of a Brahmin with a *gosti* (batch of pilgrims) of 300 people appeared before Ramdas and asked him whether he had any objection to see Sree Krishna. Ramdas replied in the negative. Panduranga then took Ramdas to Pandharpura and when the *gosti* approached the temple, the Brahmin disappeared. Ramdas then knew that it was none other than the Lord that had brought him to that holy place. He entered the temple and to his great surprise found Sree Rama standing alone on a brick.

Ramdas addressed the deity thus : 'O Lord, what are you doing here alone ? Where is your brother Lakshmana, and your consort Seetamata ? Where is your Maruti and the monkey hordes ?' On hearing these words the image at once transformed itself into Sri Pandarinnath. Ramdas then praised Panduranga for all His kindness, prostrated before him and sang songs of joy for getting His rare *darsan*. Ramdas now felt doubly convinced that the several incarnations of the Lord are but His several forms and preached that every one should respect and worship the One who takes care of one and all in the world. Ramdas then worshipped Panduranga to his heart's content and became a frequent visitor and *bhakta* of Panduranga-Vittal also. Here, Ramadas

came in contact with Tukaram, and other Saints of Pandharpura. In his pilgrimage, he observed and studied the social, political and economic condition of Indians and their utter helplessness in life.

Return to Birthplace and Beginning of his work

At the end of 36 years Ramdas returned to his birthplace, Jamb. When he came home, he found to his great sorrow that his mother had lost both her eyes. When Ramdas announced his arrival, his mother asked, 'Is it Narain, my son, that is speaking?' Ramdas went near his mother and prostrated before her saying it was her son, Narain. With tears in her eyes she received him, passed her soft and kind hands all over his body and shed profuse tears as she could not see him. Ramdas felt very sorry for his mother and gently passed his gifted hands over her eyes, when, lo! a wonderful thing happened. Her eyesight was restored and she saw Ramdas to her heart's content and enquired in detail of his welfare. She praised the Lord for all His kindness, and wondered at the powers Ramdas had acquired by his great *tapas*.

It is said that Sree Rama ordered Ramdas to go to the banks of the Kistna and help the cause of Shivaji, the incarnation of Shiva. Ramdas came to the Kistna and went about preaching from Mahabaleswar to Kolhapur. He established eleven principal seats of Maruti which emphasised the importance of physical development, installed the shrine of Sree Ramachandra at Champavati, and introduced Sreeramanavami Mahotsavam and the procession of Sree Rama's chariot. It was at a place called Singanvadi, that Shivaji became the disciple of Ramdas.

His Preachings and Life

Ramdas' ways were very peculiar. He appeared to the outside world as a mad man. He had a small bow. He used to have a great number of stones by his side, which, he pelted at every object he saw. To men really interested in his teachings, he gave Baja

Mantram, i.e., *Sree Ram, Jaya Ram, Jaya-jaya Ram*.

Ramdas had eleven hundred disciples of whom three hundred were women. The women disciples were also expert preachers and were virtuous. Ramdas sent his disciples to all parts of India to spread the Hindu religion. His disciples and Mutts in the North have directly or indirectly helped Shivaji and his work. His organisation in the South round about Tanjore helped Rajaram (Shivaji's son) to go to Jinji and carry on the twenty years' war with Aurangzeb. When Ramdas visited Tanjore, Venkoji, (Shivaji's step-brother) became his disciple. Ramdas appointed Bhimaswami, his dearest disciple as the Mahant of the Tanjore Mutt.

Last Days

Ramdas generally preferred to live in the forest, where, he would say, he would have better meditation. In his last days, Ramdas devoted his time partly to literary activities and partly to the extending of his organisation of disciples and Mutts, systematically both in the North and in the South. Ramdas' literary works such as *Dasabodh*, *Manache Shlok* (verse addressed to mind), *Karunastakas* (hymns to God) and his *Ramayana*, (describing only the conquest of Lanka by Sree Rama and vanquishing of Ravana) are very popular. It was as a tribute to his extraordinary patience and determination in rehabilitating the Hindu Religion in India that people named him *Samartha Ramdas*, a name which Ramdas richly deserved. This great guru of Maharashtra breathed his last in 1682 at Sajjangad near Satara, a fortress which was given to him by Shivaji as his residence.

His Message

The message of Ramadas holds good for all times and runs as follows:

"Unite all Maharattas; propagate the Duty and Religion of Maharashtra, and carry forward the work of extending the Religion of Maharashtra; if this is not done, the ancestors will hold you responsible and will ridicule and laugh at you."

REVIEWS AND NOTICES

Sri Aurobindo Mandir Annual No. 4:
73RD BIRTHDAY NUMBER, SRI AUROBINDO
PATHAMANDIR, 15, COLLEGE SQUARE, CALCUTTA.
PAGES 207. PRICE RS. 4. CLOTH BOUND RS. 5-8-0.

This Jayanti Number brought out to commemorate the 73rd birthday of Sri Aurobindo is as usual a solid volume, a sumptuous compendium of Sri Aurobindo's philosophy. It brings together more than a dozen papers from eminent writers in India.

The 'Letters of Sri Aurobindo to his Disciples' is a very bright feature throwing very useful light on his one subject, Yoga. 'Yoga,' he begins, 'is not a thing of ideas but of inner spiritual experience'. And in this he has condensed the purpose, sadhana and end of Yoga. To those who mix Yoga philanthropy or politics, Sri Aurobindo's advice is definite: 'The true object of the Yoga is not philanthropy but to find the Divine, to enter into the Divine Consciousness and find one's true being in the Divine. . . . If the spiritual man does anything for his country, it is in order to do the will of the Divine and as a part of a divinely appointed work, and not from any other common human motive'. The other portions contain very helpful instructions to sadhakas.

'The Body Human' by Nalini Kanta Gupta, addresses itself to the task of explaining Sri Aurobindo's favourite thesis, the immortalization of the body. 'The body celestial' Sri Gupta writes, 'is this very physical human body cleared of its dross and filled with divine substance. This could have been so precisely because it was originally the projection, the very image of God in the world of matter. The mystery of Transubstantiation repeats and confirms the same symbolism.' But beyond the mystery of it Mr. Gupta does not take us. 'Sphota and the spoken word' is a scholarly contribution from the pen of T. V. Kapali Sastry. He shows how Sphota is not simply the fountain of inspiration of the grammarians and *utankarikas* but is the Vak, the subtle voice which is the basis of all speech in mind form, nay, the Sabda Brahman of the Scriptures, the Nitya Vak of the Rig Veda.

'Education and Yoga' by Dr. Indra Sen brings out the ideology of education and reconciles it with Yoga. An integrated and harmonious personality freed of all 'complexes' and repressions is the ideal of modern psychology. Education worthy of the name should direct itself to the building up of such an integrated personality and so it is an integral education that we want, to be on a par with integral Yoga. 'Children under Yogic education' writes the author, 'will also develop a more intimate understanding of the inner workings of human nature—a thing so necessary for one's own inner transformation. Dr. Sen spurs our educational aspirations to that glorious consummation when education would make a new nation, a new race.

'In Basis of Morality' another notable paper, Sri Anilbaran Roy avers that the true sanction for the rules and dogmas making up morality must be found in Yoga; for Yoga they serve as a preliminary discipline. Morality is not spirituality. Spirituality is an expansion of consciousness, an increase of awareness and moral discipline can only help this consummation.

Other contributions include 'The place of Evil in Sri Aurobindo's Philosophy', 'Sri Aurobindo and

Kena Upanishad' by Sri Charuchandra Dutt, 'The Integral vision in History' by Sir Kumar Mitra, 'Sri Aurobindo and Nikolai Hartmann' by Dr. S. K. Maitra.

The volume gives rich reading fare and maintains a high standard of printing and get up. The Pathamandir amply deserves the gratitude of the public for this labour of love.

Enemies of Indian Freedom: BY SWAMI DHARMA THEERTHA. PUBLISHED BY HAR BHAGAVAN, HAPPY HOME BOOK DEPOT—KRISHNANAGAR, LAHORE. PAGES 56.

In this booklet (a collection of the Swami's articles and addresses) the Swami makes a spirited plea for the solution of India's pressing problems by getting rid of her enemies within.

According to the Swami the enemies of Indian Freedom are, firstly, 'those who march into the political and national arena in the garb of Hindus, Muslims, Christians, Sikhs and so forth. Such persons cannot make a nation.' The Swami hits the nail on the head of the communal problem when he says, 'you can have a British nation, a Russian nation and so forth, but never, a Hindu nation, or Muslim nation.' In India the approach to the solution of political problems has been unfortunately medieval, as Nehru said after the Delhi Conference. It has been through religion.

The second class of enemies of Indian freedom is formed by those who observe caste; the third are those who appeal to us in the name of our ancient past and culture; and the fourth, those so-called patriots who want to brand the country with communal, sectarian and racial names as Hindustan, Pakistan, etc.

But one enemy, Enemy No. 1, stands out in every page of the book and that is caste. Banish it root and branch, the Swami says, and that is the dawn of a new era in India. This tirade against caste has become hackneyed. Has not the nation got rid of much of the distinction-phobia that caste has put into people's blood? And regarding the functional basis that caste inculcates, perhaps it is not wise to go against, for even the West talks in terms of functional organisations as a solution for her industrial and social problems.

'There should be neither Hindu, nor Muslim nor Christian', says the Swami. Every man is a free citizen, a free Indian, nothing more nothing less'. Indeed. But can we one fine morning, stop the pedlar at the Railway station shouting 'Hindu Cha' and another 'Muslim tea'. We are reminded of W. R. Inge's words, 'The more things change, the more are they the same.'

Ethics for High Schools: BY G. A. CHANDAVARKAR, M. A., VICTORY PLAY GROUND, ISAMIA BAZAR, HYDERABAD DN. PAGES 232. PRICE RS. 2-8-0.

In recent years there has been a move in India towards a systematic course of religious instruction in schools. But want of a proper text book that can be followed in a class of Hindu, Muslim, and Christian boys was a real difficulty in the way of enthusiasts. Sri Chandavarkar has not only removed this difficulty but shown by his ripe knowledge of Hindu scriptures, how Hinduism can

supply matter for the ethical edification of all religionists in an edible form.

The book is divided into three courses, Part I for VIII class, Part II for IX class and Part III for X class. The chapter headings show how the author has judiciously graded the ethical teaching, according to the age of the pupils. He speaks of courage, happiness, truthfulness, kindness, friendship, loyalty, health and cleanliness to the youngest folk; of self-reliance, self-control, conscience, of clarity and independent thinking to a little more

older generation and lastly, he talks of purity, temperance, toleration, justice, social reform, brotherhood and place of religion in making the best of life as also of the choice of a career to the students of the X class.

The author has to be congratulated for the beautiful way in which he weaves incidents from the lives of Saints, statistics and pithy passages from scriptures into his lesson. The book is sure to win not only the hands of the teachers but the hearts of the students.

NEWS AND REPORTS

Sri Ramakrishna Mission Vidyalaya, Coimbatore: Report for 1944 & 45.

'The Vidyalaya run on modern lines following the precepts of Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi' maintained its progress during the year. The residential High School, the Training School, the Kala Nilayam, the Rural Service and the Publication Department functioned successfully. A rural college and a rural dispensary seem to be the immediate needs of the institution.

Sri Ramakrishna Advaita Asram, Kalady: Report for 1943-44.

In spite of trying times the Asrama kept up its various branches of activity. The outstanding events of the year were the opening of the Vedanta College and the starting of the Industrial Section. The Vedanta College is having 6 students and the Gurukul 24.

The strength of the Sanskrit High School rose from 231 in 1942 to 280 in '43 and 290 in 1944. The Non-Hindu public continued to show greater interest in Sanskrit studies as is evident from the increasing number of Christian and Muslim students.

The Mayavati Charitable Hospital: Report for 1944.

The Indoor department of the Hospital with 13 regular beds treated 207 cases of which 150 were cured and discharged. The outdoor section treated 10,265 cases. The clinical laboratory and the operation room fitted with up-to-date equipments make it possible for the Hospital to render medical assistance to needy folk in the most modern way.

**TRIVANDRUM RAMAKRISHNA ASRAMA
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Report for Feb. '42 to Feb. '45.

The centre started in February '42 has been doing excellent work all these years. More than

the gratuitous relief it gave to 85,900 destitutes its solid work was the training it gave in spinning, weaving and coir-spinning which has become a source of income to many families.

The centre trained 296 spinners. Starting with 2 looms it is now working 29 looms. A trained girl can earn from Rs. 9 to Rs. 14-0 a day. Coir-spinning was another industry which the Centre encouraged. Starting with 35 families, the Centre has at present 300 families working in different centres. There is a thrift society also attached to the Centre.

The Centre carried on religious work. There were Sunday Bajans, congregational worship and weekly Gita classes for the workers. This very useful work deserves all encouragement and support.

THE SANSKRIT ASSOCIATION, KARACHI

The Ramakrishna Ashrama, Karachi, has done pioneering work in the spread of Sanskrit education in the schools of Sind. The work reached a definite stage of success when the present president of the Ashrama took it up and gave it shape and colour. He created a central body which will be responsible for collecting funds and for the employ of workers for the proper encouragement of Sanskrit study. With the Swamiji as the president, an association by name Sanskrit Association was formed. The Association was fortunate enough to get Sir S. Radhakrishnan to do the inauguration function for it. The philosopher's visit to Karachi was taken advantage of by many other associations of the city and Sir Sarvapalli addressed largely attended gatherings under their auspices. Sir Radhakrishnan was the guest of the Ashrama where he addressed a large gathering on the Gita.

*The birthday of Sri Sarada Devi, the Holy Mother, falls on
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